100 Stories about

Hadhrat Hasan (RA) and Hadhrat Husayn (RA)

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About this Book

This book discusses incident concerning the blessed lives of the Hasanayn (Hadhrat Hasan and Husayn رضي الله عنهما) and is divided into three parts. **The first part details the incidents in the life of Hadhrat Hasan τ, the second part details the incidents in the life of his brother Hadhrat Husayn τ, while the third part contains incidents that pertain to both of them.**

In this introduction of the book, I found it necessary to make mention of all those people to whom I am indebted for their advice and assistance in preparing this book. At the head of this list is my honourable teacher Moulana Naazim Ashraf Sahib (Rector of Baytul Uloom). May Allaah grant him the best of rewards.

This book is a new link in the chain of books concerning the biographies of the Sahabah ψ that has been initiated by Baytul Uloom and follows books containing 100 stories of the each of the Khulafaa Raashideen. May Allaah bless this effort and grant it the impetus to progress. Aameen.

Acknowledgement

by Hadhrat Moulana Abdur Rahmaan Ashraf, Lecturer of Ahadeeth at Jaamia Ashrafiyyah, Lahore

The illustrious Hasanayn رضي الله عنهما were two such warriors in the army of Islaam that the history of Islaam can be proud of and their blessed lives are sterling guides for all Muslims. Gleaning their radiance from the sun of the Ambiyaa عليهم السلام, these two men had become guiding stars, the leaders of the youth of Jannah and the beloved of Allaah and Rasulullaah ρ.

It is the duty of the Ulema to present to the Ummah the lives of these great men and to make them aware of their accomplishments. Amongst the efforts of the Ulema in projecting such biographies to the Ummah is this book in your hands titled 100 Stories about Hadhrat Hasan τ and Hadhrat Husayn τ.

One of my students by the name of Muhammad Uwais has compiled this book of fascinating stories concerning the Hasanayn رضي الله عنهما in an excellent manner. May Allaah accept his efforts and grant him the inspiration to progress in this field of service to the Deen as well as to participate in all other fields.

May Allaah also reward the publisher of the book Molvi Naazim Ashraf and allow him and his publishing house Baytul Uloom to serve the Deen. May Allaah also protect them from evil, calamities and the evil eye of enemies. Aameen.

Introduction

After praising Allaah and sending salutations to your beloved guide Hadhrat Muhammad ε, we have the following to say:

The fundamental purpose of the Deen of Islaam is to guide people to the straight path by removing them from the darkness of falsehood and bringing them into the light of the truth. As a result of this, the people will be blessed with the bounties of both this world and the Aakhirah and attain everlasting salvation.

It is for this purpose that Allaah sent Rasulullaah ρ to this world, as Allaah makes evident in the verse of the Qur'aan when Allaah states,

"**It is He** *(Allaah)* **Who sent among the unlettered (illiterate) nation (the Arabs) a Rasool ρ from themselves** *(an Arab himself)* **who recites His Aayaat** *(of the Qur'aan)* **to them,** *(spiritually)* **purifies them and teaches them the Book** *(the Qur'aan)* **and wisdom** *(the Sunnah)*. **Without doubt, they** *(most of the Arabs)* **were in clear deviation before this** *(before the preaching of Rasulullaah ρ)*".[1]

Amongst the primary purposes of the duty of Rasulullaah ρ was therefore to invite people to worship Allaah Alone, to purify them spiritually and to safeguard the souls and societies of man from all evils by effectively destroying such evils. It was to achieve these objectives that Rasulullaah ρ applied himself each day during his duty. Allaah rewarded his tireless efforts, his sacrifices and his sincerity by raising a nation of true followers who carried forward the duty of their Nabi ρ and ensured that the message of the truth reached the furthest ends of the world. These noble souls sacrificed their very lives and blood to irrigate the garden of Islaam and to entrench the foundation of Islaam.

As Imaan got rooted deeper in to their hearts and their conviction in Allaah grew, they were blessed with more from Allaah. Allaah praises them most highly when he states, "**Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success**".[2]

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[1] Surah Jumu'ah, verse 2.
[2] Surah Taubah, verse 100.

Allaah declares their illustrious rank in another verse when he says, "(Addressing the Sahabah ψ, Allaah says,) **Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent to you. Such people (with these qualities) are rightly guided".**[1]

Allaah also praises them in another verse, which states, "**Muhammad ε is Allaah's Rasool and those with him** *(the Sahabah ψ)* **are stern against the Kuffaar and** *(yet)* **compassionate among themselves. You will see them sometimes bowing** *(in Ruku)*, **sometimes prostrating** *(in Sajdah, always)* **seeking Allaah's bounty and His pleasure. Their hallmark** *(by which they are recognised)* **is on their faces because of the effect of prostration** *(referring to the illumination and humility apparent on their faces)*. **This is their description in the Torah. Their description in the Injeel** *(Bible)* **is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.** *(Allaah has nurtured the Sahabah ψ in this manner)* **So that the Kuffaar may be enraged by them** *(because of their animosity for Islaam and for the Sahabah ψ)*. **Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds".**[2]

It is therefore necessary for all Muslims to emulate the lives of the Sahabah ψ and to walk in their footsteps. We need to emulate the wisdom of Hadhrat Abu Bakr τ, the resoluteness of Hadhrat Umar τ, the modesty of Hadhrat Uthmaan τ, the knowledge of Hadhrat Ali τ, the gentleness of Hadhrat Hasan τ, the determination of Hadhrat Husayn τ, the bravery of Hadhrat Hamza τ, the Taqwa of Hadhrat Mu'aadh τ, the conviction of Hadhrat Abbaas τ, the abstinence of Hadhrat Abdullaah bin Mas'ood τ, the reliance of Hadhrat Abu Hurayrah τ, the sincerity of Hadhrat Ja'far τ, the love of Hadhrat Abdullaah bin Abbaas τ, the Ibaadah of Hadhrat Abdullaah bin Umar τ, the humility of Hadhrat Anas τ, the truthfulness of Hadhrat Hudhayfah τ, the patience of Hadhrat Zaid τ, the tolerance of Hadhrat Abu Dharr τ, the self–respect of Hadhrat Ubay τ, the fear of Hadhrat Abu Dardaa τ and every other excellent trait of every other Sahabi τ.

Amongst the most important mediums though which people will be able to emulate the Sahabah ψ is by studying the biographies of these illustrious people. Studying the lives of the Khulafaa, the Ulema, the judges, the wise men and the warriors of Islaam will provide us with an insight that would illuminate our hearts since these were people whose foreheads were radiant with Sajdah, whose hearts were filled with the love of Rasulullaah ρ, whose tongues were moved only by the Dhikr of

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[1] Surah Hujuraat, verse 7.
[2] Surah Fatah, verse 29.

Allaah and whose limbs were always engaged in the obedience of Allaah. These were truly the minarets of Islaam and those who followed the truth.

This book focuses on the lives of two of the stars amongst the galaxy of the Sahabah ψ who were the esteemed grandsons of Rasulullaah ρ himself. The love, compassion and attention that they enjoyed from Rasulullaah ρ was unparalleled by any other. They were the sons of the leader of the women of Jannah Hadhrat Faatima رضي الله عنها and their father was none other than the fourth of the Khulafaa Raashideen, Hadhrat Ali τ. As a result, a narration from **Hadhrat Abu Sa'eed Khudri τ states that Rasulullaah ρ said about the two of them, "Hasan and Husayn shall be the leaders of the youth of Jannah."**[1]

Rasulullaah ρ also said about them, **"These two are my sons and the sons of my daughter. O Allaah! I love them, so You love them and love all those who love them."**[2]

On another occasion, Rasulullaah ρ said, **"Whoever loves me should also love these two."**[3]

One can imagine the love Rasulullaah ρ had for them that prompted him to say, **"Hasan and Husayn are my two fragrant flowers in this world."**[4]

Rasulullaah ρ said, **"Whoever loves Hasan and Husayn loves me and whoever dislikes them dislikes me."**[5]

When Rasulullaah ρ was on his deathbed, Hadhrat Faatima رضي الله عنها brought Hadhrat Hasan and Husayn رضي الله عنهما to him and asked, "O Rasulullaah ρ! What will these two sons of yours inherit after you?" Rasulullaah ρ replied, **"Hasan shall have my dignity and leadership, whereas Husayn shall have my courage and generosity."**[6]

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[1] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg. 570).
[2] Tirmidhi 3702.
[3] Tirmidhi 3666.
[4] Tirmidhi 3703.
[5] Ibn Maajah 143.
[6] Tabraani.

It is through the attention they received from Rasulullaah ρ that made both set Hadhrat Hasan and Husayn رضي الله عنهما unprecedented examples in their efforts for the Deen and in pleasing Allaah. There are many incidents in the lives of these two illustrious men which can easily serve as guides for both individual and social upliftment. The manner in which Rasulullaah ρ showed love for them and saw to their upbringing serves as an excellent example to parents.

This book includes man interesting stories about their lives with the purpose of providing examples for Muslims to emulate in their lives.

Ibn Suroor Muhammad Uwais
22 November 2005

Hadhrat Hasan Bin Ali رضي الله عنهما

A Brief Biography

Birth, Name and Lineage

Hadhrat Hasan τ was born on the 15th of Ramadhaan 3 A.H. (625 A.D) in Madinah and was the first child of Rasulullaah ρ's daughter Hadhrat Faatima رضي الله عنها. Rasulullaah ρ named him Hasan and performed the Aqeeqah on the 7th day after he was born. It was on the same day that his hair was shaved off and the equivalent weight in silver given as Sadaqah.[1]

The family tree of Hadhrat Hasan τ leading up to Hadhrat Ibraheem υ is as follows:

Hasan, the son of Ali, who was the son of Abu Taalib, who was the son of Abdul Muttalib (Shaybah), who was the son of Haashim (Amr), who was the son of Abd Manaaf (Mughierah), who was the son of Qusay (Zaid), who was the son of Kilaab, who was the son of Murrah, who was the son of Ka'b, who was the son of Luway, who was the son of Ghaalib, who was the son of Fahr, who was the son of Maalik, who was the son of Nadhar, who was the son of Kinaanah, who was the son of Khuzaymah, who was the son of Mudrika, who was the son of Ilyaas, who was the son of Mudar, who was the son of Nazaar, who was the son of Ma'd, who was the son of Adnaan, who was the son of Adban, who was the son of Salaamaan, who was the son of Awas, who was the son of Buz, who was the son of Qamwaal, who was the son of Ubay, who was the son of Awwaam, who was the son of Naashid, who was the son of Hazaa, who was the son of Adaas, who was the son of Yadlaaq, who was the son of Taanij, who was the son of Jaahim, who was the son of Naakhish, who was the son of Maakhi, who was the son of Ayd, who was the son of Abqar, who was the son of Ubayd, who was the son of Adda, who was the son of Hamdaan, who was the son of Sumbur, who was the son of Yatharbi, who was the son of Yahzan, who was the son of Yalhan, who was the son of Arawa, who was the son of

[1] *Tahdheebul Asmaa* Pg. 126.

Ayd, who was the son of Dishaan, who was the son of Aysar, who was the son of Afnaad, who was the son of Ayhaam, who was the son of Maqsar, who was the son of Naahith, who was the son of Zaarih, who was the son of Sami, who was the son of Mazi, who was the son of Awdah, who was the son of Iraam, who was the son of Qaydaar, who was the son of Hadhrat Ismaa'eel υ, who was the son of Hadhrat Ibraheem υ.[1]

Hadhrat Hasan τ greatly resembled Rasulullaah ρ in both his looks and personality.

His Status

Together with being the grandson of Rasulullaah ρ, Hadhrat Hasan τ also succeeded his father Hadhrat Ali τ as Khalifah of the Muslims. He spend most of his childhood in the company of Rasulullaah ρ and gleaned his behaviour and habits from his illustrious grandfather as well as from his esteemed father. He was therefore embellished with an eloquent tongue, a brave heart, fortitude, compassion, generosity and many more noble virtues. In addition to this, he narrated several Ahadeeth and studied the Qur'aan under the tutelage of his learned father and many other Sahabah ψ.

Khilaafah

Hadhrat Hasan τ became the Khalifah after the assassination of his father Hadhrat Ali τ. Hadhrat Ali τ had entrusted the selection of his successor to the Muslims and they could find none more suitable to be his successor but his noble son Hadhrat Hasan τ. Therefore, it was Hadhrat Qais bin Sa'd τ who first pledged allegiance to Hadhrat Hasan τ , after which the others followed suit. This happened in Ramadhaan 40 A.H.[2]

After becoming the Khalifah, the first words Hadhrat Hasan τ addressed to the people were, "O people! Such a man has been assassinated the likes of whom will never be seen again. He was the man whom Rasulullaah ρ entrusted with the flag of Islaam during battle and there was not a battle that he ever lost. In fact, even the angels Jibra'eel υ

[1] Ibn Hishaam
[2] Tabari (Vol.7 Pg.2).

and Mika'eel υ fought beside him in battle. He left no gold or silver behind apart from 700 Dirhams, which he had saved from his salary to purchase a slave."[1]

Hadhrat Hasan τ reigned as Khalifah for approximately 6 to 7 months, after which he stepped down. While scholars agree that he became the Khalifah in the year 40 A.H., they differ about the month during which he handed over the Khilaafah. However, the most correct opinion is that it happened in the month of Rabee'ul Awwal in the year 41 A.H.

His Demise

Hadhrat Hasan τ passed away in Madinah in the year 50 A.H., which was approximately 9 years after his abdication. **His death was caused by a poison which was so lethal that he fell ill immediately upon ingesting it and passed away three days later.**[2] He was so popular amongst the people because of his excellent personality that when he passed away, the marketplaces were closed, everyone in Madinah was devastated and the women of the Banu Haashim mourned for a month.

Announcing the demise of Hadhrat Hasan τ, Hadhrat Abu Hurayrah τ addressed the people in the Masjid, saying, "O People! Do weep today because the beloved of Rasulullaah ρ has left this world."[3]

His Children

From his marriage to several women, Hadhrat Hasan τ had eleven sons[4]. These were:

1. Zaid
2. Hasan (from Khowla bint Mansoor Fazaariya)
3. Qaasim
4. Abu Bakr
5. Abdullaah

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[1] Ibn Sa'd (Vol.3)
[2] Isti'aab (Vol.1 Pg.145).
[3] Tahdheeb (Vol.2 Pg.301).
[4] Hasan and Husayn Pg.24.

All these sons were martyred with their uncle Hadhrat Husayn τ

6. Amr
7. Abdur Rahmaan
8. Husayn (known as Ashram)
9. Muhammad
10. Ya'qoob
11. Ismaa'eel

1. The Birth of Hadhrat Hasan τ

Hadhrat Hasan bin Ali رضي الله عنهما was born on the 15th of Ramadhaan 3 A.H. (625 A.D) in Madinah and was the first child of Rasulullaah ρ's daughter Hadhrat Faatima رضي الله عنها. Rasulullaah ρ named him Hasan and performed the Aqeeqah on the 7th day after he was born. It was on the same day that his hair was shaved off and the equivalent weight in silver given as Sadaqah.[1]

Before he was born, Hadhrat Ummu Fadhl رضي الله عنها saw in a dream that a piece of Rasulullaah ρ was in her house. When she informed Rasulullaah ρ about it, he said, "You have seen a good dream. Faatima will give birth to a son and he will share in the milk you are feeding to Quthm." Hadhrat Faatima رضي الله عنها then have birth to Hadhrat Hasan τ and he was nursed by Hadhrat Ummu Fadhl رضي الله عنها together with her own son Quthm.[2]

2. This is Hasan

Hadhrat Ali τ reports that when Hadhrat Hasan τ was born, Rasulullaah ρ came to see him and asked, "Show me my son! Have you named him yet?" When Hadhrat Ali τ submitted that he had named the child Harb, Rasulullaah ρ said, "This is Hasan." Thereafter, when Hadhrat Husayn τ was born and was named Harb, Rasulullaah ρ said, "This is Husayn."

Thereafter, when the third son was born, Rasulullaah ρ came to see him and asked, "Show me my son! Have you named him yet?" When Hadhrat Ali τ submitted that he had named this child Harb, Rasulullaah ρ said, "This is Muhsin." Rasulullaah ρ then said, "I have named these three according to the names of the sons of Haaroon υ. Their names were Shabar, Shubayr and Mushbir."[3] However, Hadhrat Muhsin τ passed away as a child.

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[1] *Tahdheebul Asmaa* Pg. 126.
[2] Ibn Maajah 3913.
[3] Ahmad 740.

Hadhrat Abu Ahmad Askari رحمه الله states that the name Hasan was virtually unheard of during the Period of Ignorance.[1]

3. O members of the Household of Rasulullaah ρ!

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ρ once emerged from his room wearing a shawl made of black animal fibres. Hadhrat Hasan τ then ran to him and Rasulullaah ρ covered him in the same shawl and recited the verse[2], "**Allaah only wishes to rid you of** *(spiritual)* **filth** *(such as sin)*, **O members of the household** *(of Rasulullaah ρ)*, **and to purify you thoroughly** *(from all evil)*".[3]

Hadhrat Anas τ reports that Rasulullaah ρ daily passed by the home of Hadhrat Faatima رضي الله عنها and whenever he did so as he proceeded for salaah, he would call out, "Perform your salaah, O members of the household of Rasulullaah ρ! He would then also recite the verse above."[4]

Who were the members of the household of Rasulullaah ρ (*Ahlul Bayt*)?

There exists a difference of opinion amongst scholars in addressing this question. **In his *Ma'aariful Qur'aan*, Hadhrat Mufti Muhammad Shafee رحمه الله says that include in the *Ahlul Bayt* are the wives of Rasulullaah ρ, their children as well as their fathers.** It is for this reason that the pronouns mentioned in the Qur'aan are masculine.

Scholars such as Hadhrat Ikrama رحمه الله and Hadhrat Muqaatil رحمه الله have stated that the *Ahlul Bayt* refers only to the wives of Rasulullaah ρ. This is also the opinion of Hadhrat Abdullaah bin Abbaas τ as reported by Hadhrat Sa'eed bin Jubayr رحمه الله. This is proven by the verse immediately before it, which states, "**O wives of the Nabi ρ!**" as well as the verse immediately after it, which states with a feminine pronoun, "**And** *(O wives of Rasulullaah ρ)* **keep in mind the Aayaat...**".

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[1] *Tahdheebul Asmaa* Pg. 162
[2] Surah Ahzaab, verse 33.
[3] Ahmad 16374.
[4] Ahmad 16371.

In fact, **Hadhrat Ikrama** رحمه الله used to make announcements in the marketplace emphasising that the ***Ahlul Bayt* were the wives of Rasulullaah** ρ because this was evident from the circumstances of revelation. He also challenged anyone to *Mubaahala* if they wished to dissent.

However, Allaama Ibn Katheer رحمه الله has quoted several Ahadeeth pointing to the fact that also included amongst the *Ahlul Bayt* were Hadhrat Ali τ, Hadhrat Fatima رضي الله عنها as well as the Hasanayn رضي الله عنهما. Amongst these is the Hadith from Muslim like the one quoted above concerning Hadhrat Hasan τ. It states further that after wrapping Hadhrat Hasan in the shawl, Hadhrat Husayn τ also appeared and was wrapped inside, followed by their mother Hadhrat Faatima رضي الله عنها and then their father Hadhrat Ali τ. Thereafter, Rasulullaah ρ recited the verse, "**Allaah only wishes to rid you of** *(spiritual)* **filth** *(such as sin)*, **O members of the household** *(of Rasulullaah ρ)*, **and to purify you thoroughly** *(from all evil)*".[1] Other narrations add that Rasulullaah ρ then said, "O Allaah! These are the members of my household."[2]

After substantiating this from several authentic Ahadeeth, Allaama Ibn Katheer رحمه الله concludes that there is no discrepancy between the opinions of the scholars because the term *Ahlul Bayt* can apply equally to both the wives of Rasulullaah ρ as well as his children and grandchildren. The feminine pronouns used in the verses before and after (such as '**اذكرن**' and '**تخضعن**') the verse in question indicate that the wives of Rasulullaah ρ are being referred to, whereas the masculine pronouns used (such as '**عنكم**' and '**يطهّركم**') indicate that others are also included amongst the *Ahlul Bayt*.[3]

What is meant by "*purify you thoroughly*"?

With reference to the part of the verse addressed to the *Ahlul Bayt* stating that Allaah shall "**purify you thoroughly**", Hadhrat Mufti Muhammad Shafee رحمه الله says that Allaah will safeguard them from the deception of Shaytaan and from sins through divine guidance. However, it needs to be borne in mind that that this is not the same purification that the

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[1] Surah Ahzaab, verse 33.
[2] Ibn Jareer.
[3] *Ma'aariful Qur'aan* (Vol.7 Pg.139).

Ambiyaa عليهم السلام are blessed with, which makes it impossible for them to ever commit sins.

The Shias differ with the Ahlus Sunnah wal Jamaa'ah in both the above beliefs. Firstly, they are of the opinion that the pure wives of Rasulullaah ρ are not amongst the *Ahlul Bayt* because of the masculine pronouns used in the verse. Their second difference is their belief that the purification mentioned in the verse refers to them being innocent of all sins like the Ambiyaa عليهم السلام. The detailed explanation of the innocence of the Ambiyaa عليهم السلام and the angels have been detailed in the book *Ahkaamul Qur'aan* by Hadhrat Mufti Muhammad Shafee رحمه الله.[1]

4. The Salaah of Hadhrat Hasan τ

Whenever Hadhrat Hasan τ performed wudhu, he turned pale. When asked why this happened, he would reply, "The time has arrived to stand before the Greatest King." After performing wudhu, he would then proceed to the Masjid, where he would say the following before entering, "O my Ilaah! Your servant is at Your door. O The Greatest Benefactor! A sinner has come to You. You have instructed the benefactors from amongst us to be graceful towards the sinful ones, so do be graceful towards this sinner since You are the Greatest of benefactors. Overlook the bad that is within me by virtue of the good that it with You."

Only after this supplication, would he then enter the Masjid.[2]

5. His Yearning for Knowledge even as a Child

Hadhrat Abu Howraa رحمه الله once asked Hadhrat Hasan τ whether he remembered anything about Rasulullaah ρ. Hadhrat Hasan τ replied, "I certainly do. I was once walking with Rasulullaah ρ when we passed by a heap of dates given as charity. When I picked up a date and placed it in my mouth, Rasulullaah ρ took it out of my mouth and said, 'We (the family of Rasulullaah ρ) do not eat from charity.' I also learnt the five salaah from Rasulullaah ρ."[3]

[1] *Ma'aariful Qur'aan* (Vol.7 Pg.140).
[2] *Fadhaa'il A'maal* Pg.378.
[3] Tirmidhi 3702.

Hadhrat Hasan τ reports that he learnt the following du’aa of the Witr salaah from Rasulullaah ρ:

TRANSLATION: O Allaah! Guide me amongst those whom You have guided, grant me peace and security amongst those whom You have granted peace and security to and be my Guardian over my affairs amongst those over whose affairs You are Guardian. Bless me in all that You give me and save me from the evil of all that You have decreed because You are the One Who decrees and none can decree against You. Indeed, no person can be humiliated when You are his Guardian. You are Most Blessed, O our Rabb and Most Exalted.”[1]

Hadhrat Hasan τ has also reported that he heard Rasulullaah ρ say, “The person who remains sitting in the same place from the Fajr salaah until sunrise will be saved from the Fire of Jahannam.”

The Generosity of Hadhrat Hasan τ

A person once came to Hadhrat Hasan τ and asked him to help him in his need. Hadhrat Hasan τ said to him, "You have put me under an obligation by asking me a favour. It has therefore become incumbent upon me to give you enough money to meet your need and which is worthy of a man of your status. However, my current financial position does not allow me to give you as much as I should. In fact, whatever amount a man might spend for the cause of Allaah, it would be insignificant. Nonetheless, I am helpless, for I do not possess as much as I should give you as a sign of my gratitude to you for letting me know about your need. Now, if you are willing to accept as much as I can afford to give you and do not want me to procure more from other sources, I shall be glad to present to you the little amount I possess even though it will fail to fulfil my obligation to you."

[1] Tirmidhi 464.

The man said, "O son of Rasulullaah ρ, I shall be glad to accept whatever amount you bestow upon me. I shall be grateful to you for it and believe you to be incapable of giving more".

Hadhrat Hasan τ then told his treasurer to fetch whatever remained of the three hundred thousand Dirhams he had put in his custody. The treasurer brought fifty thousand Dirhams since the rest had already been spent on similar occasions. Hadhrat Hasan τ then said, "I also remember giving you five hundred Dinaars (gold coins)." When the treasurer said that he had them in his possession, Hadhrat Hasan τ told him to fetch them as well. Thereafter, Hadhrat Hasan τ asked the man to fetch some porters to carry this fortune to his house. **When he brought two porters, Hadhrat Hasan τ gave him the entire fortune. As he was leaving, Hadhrat Hasan τ took off his upper garment and gave it to him, saying, "It is also my duty to pay the wages of the labourers for carrying the money to your house. Sell this garment and give the money to them as wages."**

At this point, the slaves of Hadhrat Hasan τ said to him, "We have been left with nothing to buy our food since you have given away your entire fortune." Hadhrat Hasan τ replied, "I have perfect faith in the Bounty of Allaah and I earnestly hope that He will grant me bounteous reward for this."[1]

7. Serving the Muslims

It was the practice of Hadhrat Hasan τ to give preference to fulfilling the needs of people over Nafl Ibaadah. He was once sitting in I'tikaaf in the Masjid when a person came to ask him to fulfil a need of his. Restless until he could fulfil the man's need, Hadhrat Hasan τ came out of the precincts of the Masjid to settle the need. **He then said, "In my opinion, fulfilling the need of a Muslim is better than a month of I'tikaaf."**[2]

His Magnanimity

[1] *Fadhaa'il Sadaqaat* Pg.698, from *Ihyaa*.
[2] Ibn Asaakir (Vol.4 Pg.214).

Hadhrat Hasan τ was so generous in nature that even his enemies were not deprived. A man who was antagonistic towards Hadhrat Ali τ was once begging for provisions and a conveyance to embark on a journey, but received no assistance from those he asked in Madinah. When he pleaded his case before Hadhrat Hasan τ, the magnanimous grandson of Rasulullaah ρ arranged for both. The people later asked him why he had treated an enemy so kindly. He replied, "Should I not preserve my honour before him also?"[1]

There are numerous other stories of this type in the books of history.

9. His Daily Routine

Hadhrat Mu'aawiya τ once enquired someone about the daily routine of Hadhrat Hasan τ. The reply given was, "He remains seated at the place of salaah after Fajr until sunrise. He then leans against the wall and meets with people who have come to see him. When the time arrives for the midmorning salaah (Duhaa/Chaast), he performs the salaah and then proceeds to meet all the wives of Rasulullaah ρ. Thereafter, he goes home for a while before returning once more to the Masjid."[2]

Despite possessing riding animals, Hadhrat Hasan τ performed Hajj on foot many times, saying, "I feel ashamed to go to the House of Allaah if it is not on foot."[3]

10. A Lecture he Delivered

Hadhrat Ali τ loved his son Hadhrat Hasan τ very dearly and always showered affection upon him. He also respected his son greatly. Father and son were once sitting together when Hadhrat Ali τ asked Hadhrat Hasan τ to deliver a lecture. Hadhrat Hasan τ replied, "I feel too embarrassed to say anything in front of you."

Hadhrat Ali τ therefore sat out of sight one day as Hadhrat Hasan τ addressed the people. After listening to the entire sermon, Hadhrat Ali

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[1] Ibn Asaakir (Vol.4 Pg.214).
[2] Ibn Asaakir (Vol.4 Pg.158).
[3] *Tahdheebul Asmaa* (Vol.1 Pg.158).

τ recited the verse[1], "**They are all descendants of each other and Allaah is All Hearing, All Knowing**".[2]

11. A Blessed Child

Hadhrat Abu Bakr τ reports that he once saw Rasulullaah ρ delivering a sermon from the pulpit with Hadhrat Hasan τ sitting with him. Rasulullaah ρ continuously looked towards the Sahabah ψ and then towards Hadhrat Hasan τ as he spoke. **When looking at Hadhrat Hasan τ afterwards, he then said, "This son of mine shall be a leader. I have hope in Allaah that it will be him who will reconcile between two opposing factions of the Muslims."**[3]

12. The Love Hadhrat Abu Hurayrah τ Showed for Hadhrat Hasan τ

Hadhrat Nu'aym رحمه الله reports that Hadhrat Abu Hurayrah τ once said to him, "Whenever I see Hasan τ, my eyes start to fill with tears (with love for him) because I once saw him running to Rasulullaah ρ and sit upon his lap. He then pulled the beard of Rasulullaah ρ like this, after which Rasulullaah ρ said, 'O Allaah! I love him, so You love him too.' Rasulullaah ρ repeated this three times."[4]

13. He is a Mighty Fine Rider

Hadhrat Abdullaah bin Abbaas τ narrates that Rasulullaah ρ once came out of the house carrying Hadhrat Hasan τ on his shoulders when someone commented, "Dear child! What a fine conveyance you have!" To this Rasulullaah ρ said, "And he is a mighty fine rider too."[5]

14. A Touching Incident

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[1] Surah Aal Imraan, verse 34.
[2] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.37).
[3] Bukhaari.
[4] *Hilya* (Vol.1 Pg.35).
[5] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).

Hadhrat Hasan τ went once through an orchard when he noticed an Abyssinian slave boy sitting and eating a piece of bread. Beside him was a dog sharing the bread with him. As the boy ate a piece of the bread, he gave an equally sized piece to the dog until it was eventually finished. Hadhrat Hasan τ then approached the boy and asked, "Why did you not have more of the bread?" the boy replied, "I was too embarrassed to do that when the eyes of this dog could see what my eyes saw."

"Whose slave are you?" Hadhrat Hasan τ asked. "I am the slave of Abaan bin Uthmaan," came the reply. "And whose orchard is this?" Hadhrat Hasan τ asked further. "It also belongs to Abaan bin Uthmaan," the boy replied.

Hadhrat Hasan τ then made the boy promise that he would not leave the spot until he returned. He then went to Hadhrat Abaan bin Uthmaan τ and purchased both the boy as well as the orchard from him. Thereafter he returned to the boy and informed him of what he had done. The boy remarked, "After Allaah and His Rasool ρ, it is you whom I shall listen to and obey."

Hadhrat Hasan τ then said to him, "I have set you free and given all of this orchard and surrounding area to you as a gift."[1]

15. The Prediction of Rasulullaah ρ

Hadhrat Mubaarak bin Fudhaala رحمه الله reports from Hadhrat Abu Bakr τ that they were once performing salaah behind Rasulullaah ρ when Hadhrat Hasan τ ran and jumped upon Rasulullaah ρ's back. After he had done so several times, the Sahabah ψ remarked, "We notice that you love him more than any other." To this, **Rasulullaah ρ said, "This son of mine shall be a leader. I have hope in Allaah that it will be him who will reconcile between two opposing factions of the Muslims."**[2]

[1] *Tahdheeb Taareekh Dimishq* (Vol.4 Pg.217).
[2] *Isaabah* (Vol.1 Pg.230).

16. The love that Hadhrat Abu Hurayrah τ had for Hadhrat Hasan τ

Hadhrat Abu Hurayrah τ once met Hadhrat Hasan bin Ali τ and said, "Show me that part of your stomach where I saw Rasulullaah ρ kiss." When Hadhrat Hasan τ did so, Hadhrat Abu Hurayrah τ also kissed the spot. Another narration states that Hadhrat Abu Hurayrah τ kissed his navel.[1]

17. Rasulullaah ρ gives Hadhrat Hasan τ Milk to Drink

Rasulullaah ρ once went to visiting his daughter Hadhrat Faatima رضي الله عنها, but found her and Hadhrat Ali τ sound asleep. Hadhrat Hasan τ then started to cry out of hunger. Rasulullaah ρ did not want to disturb the couple, so he milked a goat that they kept and gave the child the milk to drink until he was satisfied.[2]

18. The Reason for his Generosity

A person once asked Hadhrat Hasan τ, "Why do you never refuse a beggar even when you have nothing?" Hadhrat Hasan τ replied, "I am embarrassed to refuse a beggar when I myself am a beggar before Allaah. Allaah has always been giving me and I am therefore in the habit of receiving from Allaah and then distributing what I receive amongst the people. I fear that if I desist from giving people, Allaah will stop giving me as well."[3]

19. The Beloved of Rasulullaah ρ

The books of history are filled with incidents depicting the love that Rasulullaah ρ had for Hadhrat Hasan τ. When Rasulullaah ρ once heard him crying, Rasulullaah ρ went to the house and said to Hadhrat Faatima رضي الله عنها, "Do you know that the crying of Hasan disturbs me."[4]

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[1] Ahmad.
[2] *Abnaa'un Nabi* ρ (Pg.174).
[3] *Hasan wa Husayn* Pg.19.
[4] *Abnaa'un Nabi* ρ (Pg.174).

20. His Eloquence

A person once approached Hadhrat Hasan τ for some financial assistance at a time when he was not in the position to assist. However, he was never one to refuse either, so he said to the man, "Should I rather not show you a manner by which you can fulfil your need?" "Please do," the man replied.

Hadhrat Hasan τ then said to him, "The son of the Khalifah has just passed away and he is very depressed. Since none has yet had a chance to console him, you should be the first to do so with the words, 'All praise belongs to Allaah Who has screened your son by placing him in the grave and has not exposed him by placing him in your grave.'"

The man did as he was told and these words served to lift the depression of the Khalifah, who then rewarded the man generously. "Are these words your own?" the Khalifah asked. When the man informed him whose words they were, the Khalifah remarked, "It must be as you say because Hasan τ is the fountainhead of eloquence."[1]

21. The Epitome of Munificence

A person once came to Hadhrat Hasan τ and detailed the plight of his poverty, asking for some assistance. Hadhrat Hasan τ then instructed his treasurer to bring all the wealth he possessed together with all that was kept in reserve as well. The treasurer then arrived with fifty thousand Dirhams. "Where are the 500 gold coins that I had given to you?" Hadhrat Hasan τ asked the treasurer. "I have those as well," the treasurer submitted. Hadhrat Hasan τ then called for that as well and gave all the gold as well as the Dirhams to the man. He then said to the man, "Do excuse me from not being able to give you as much as you deserve."[2]

22. Hadhrat Hasan τ and a Poor Jew

Hadhrat Hasan τ had once just taken a bath and left the house wearing clothing of the finest quality. By the roadside, he passed by an old

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[1] *Hasan wa Husayn* Pg.18.
[2] *Hasan wa Husayn* Pg.19.

Jewish man wearing sack cloth as clothing, ravaged by disease and carrying a bag of water upon his back. The Jew bade Hadhrat Hasan τ to stop, saying, "O the son of Rasulullaah ρ! Please do answer a question I have on my mind." "Why certainly," Hadhrat Hasan τ replied as he stopped before the man.

The Jew asked, "Your grandfather mentioned that the world is a prison for the Mu'min and a paradise for the Kaafir.[1] Why then do I see you enjoying the bounties of this world as if it is your Jannah while I am in suffering and poverty as if it is my prison?"

"My dear man," Hadhrat Hasan τ replied, "If you were to see the tremendous bounties that Allaah has prepared for me in Jannah, you will admit that these I have now are like a prison by comparison. Then if you were to see the tremendous suffering that Allaah has prepared for you in Jahannam, you will admit that these you have now are like paradise by comparison."[2]

23. Honour is better than Wealth

Hadhrat Hasan τ always preferred honour to wealth and would not allow any stain upon the name of the family of Rasulullaah ρ regardless of how much money needed to be spent. He one day gave a large sum of money to a poet, which caused people to object because the poet was disobedient to Allaah and concocted many things in his poetry. The reply Hadhrat Hasan τ gave is worth adopting as a principle of life for every Muslim. He replied, **"The best wealth spent is that which is spent in safeguarding your honour and protecting yourself against evil also forms a part of this objective."**[3]

24. Hadhrat Hasan τ Leads the Jumu'ah salaah

When Hadhrat Ali τ once fell ill during his term as Khalifah, he instructed his son Hadhrat Hasan τ to lead the Jumu'ah salaah. Hadhrat Hasan τ therefore delivered the following sermon to the people before the salaah:

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[1] Muslim 2956.
[2] *Hasan wa Husayn* Pg.21.
[3] *Hasan wa Husayn* Pg. 20.

"Allaah had selected a family and tribe for every Nabi that He has sent. I swear by the Being Who has sent Muhammad ε with the truth that we are the family of Rasulullaah ρ. Therefore, whoever will withhold anything from us, Allaah will withhold the same from him. Furthermore, whichever group will attack us, will meet its evil consequences at some stage whereas we shall have attained salvation in the Aakhirah."[1]

25. Accepting the Decree of Allaah

Someone once reported to Hadhrat Hasan τ that Hadhrat Abu Dharr τ said, "Poverty is more beloved to me than wealth and illness is more beloved to me than good health." To this, Hadhrat Hasan τ remarked, "May Allaah shower His mercy upon Abu Dharr. I maintain that when a person trusts in the good that Allaah has decreed for him, he will not desire any condition except for the condition that Allaah has decreed."[2]

26. A Sermon Delivered by Hadhrat Hasan τ

Hadhrat Hasan τ once addressed the people with the following words:

"We are the people of Allaah who shall attain salvation and we are the relatives of Rasulullaah ρ. We are also members of the household of Rasulullaah ρ and one of the two weighty things that he has left behind after him. The other thing is the Qur'aan, which contains the details of all things, which cannot be tainted by falsehood and which is a pillar of support in every situation. We are unable to corrupt it in any way, but are rather convinces by its truths. It is therefore necessary for you to obey us since your obedience will be part of the instruction to obey Allaah, His Rasool ρ and the people in leadership. This is incumbent upon you (by the instruction of the Qur'aan). (Also according to the command of the Qur'aan is that) Should you fall into dispute amongst yourselves, and then refer the matter to the Qur'aan, the Ahadeeth and your leaders so that those with insight into the matter and with the knowledge of Deen may resolve it.

I advise you to beware of the guiles of Shaytaan since he is your open enemy. If you fail to guard yourselves against him, you will become

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[1] *Hasan wa Husayn* Pg. 50.
[2] *Hasan wa Husayn* Pg. 50.

like those he fooled as referred to in the verse, "*(Remember the time)* **When Shaytaan** *(Iblees in the guise of a leader of an Arab tribe)* **beautified their actions for them** *(the Mushrikeen of Makkah)* **and told them** *(encouraged them to fight the Muslims)*, **"None from man can overpower you today when I am by your side." But when the two** *(Muslim and Mushrikeen)* **armies faced each other, he** *(Iblees)* **turned on his heels** *(ran away)* **and said, "I have nothing to do with you! Without doubt I can see what you cannot see** *(I can see the angels coming down to assist the Muslims)*. **I am truly afraid of Allaah, and Allaah is severe in punishment."".**[1]

If you fall for his deception and become his allies, you will succumb to killing with spears, swords and arrows. Remember that the Imaan of a person will be of no use if he did not accept before (entering into the realm of the Aakhirah)."[2]

27. An Interesting Dialogue between Hadhrat Ali τ and Hadhrat Hasan τ

Hadhrat Ali τ once posed a series of questions to his son Hadhrat Hasan τ, who replied to them most wisely. Their conversation was as follows:

Hadhrat Ali τ: Dear son! What is the route to righteousness?

Hadhrat Hasan τ: When you erase sins with good deeds.

Hadhrat Ali τ: What is high-mindedness?

Hadhrat Hasan τ: When you cook for your family at home, but your thoughts are with all people.

Hadhrat Ali τ: What is generosity?

Hadhrat Hasan τ: When you spend on people regardless of whether you are wealthy or poor.

Hadhrat Ali τ: What is wretchedness?

Hadhrat Hasan τ: When a person guards his wealth but destroys his honour in the process.

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[1] Surah Anfaal, verse 48.
[2] *Hasan wa Husayn* Pg.49.

Hadhrat Ali τ: What is cowardliness?

Hadhrat Hasan τ: When you put on a show of strength in front of friends, but then flee in the face of the enemy.

Hadhrat Ali τ: What is wealth?

Hadhrat Hasan τ: When you remain content with whatever Allaah gives you even though it is very little.

Hadhrat Ali τ: What is tolerance?

Hadhrat Hasan τ: Swallowing your anger and controlling your Nafs.

Hadhrat Ali τ: What are the greatest obstacles?

Hadhrat Hasan τ: The harshness of the courageous ones and disputes between high-ranking people.

Hadhrat Ali τ:What is humiliation?

Hadhrat Hasan τ: Failure to exercise patience at the time of a calamity.

Hadhrat Ali τ: What is foolishness?

Hadhrat Hasan τ: Engaging in futile talk.

Hadhrat Ali τ: What is piety?

Hadhrat Hasan τ: Paying penalties on behalf of others and forgiving those who wrong you.

Hadhrat Ali τ: What is leadership?

Hadhrat Hasan τ: Carrying out good deeds and avoiding sin.

Hadhrat Ali τ: What is stupidity?

Hadhrat Hasan τ: Following the ways of the evil ones and loving the rebellious ones.

Hadhrat Ali τ: What is negligence?

Hadhrat Hasan τ: Forsaking the Masjid and obeying the evil ones.[1]

28. The Benefits of Speaking Less

When asked about speaking less, Hadhrat Hasan τ remarked, "Speaking less conceals ignorance and increases honour. The person who maintains silence lives in comfort and peace will always remain the companion of the one who speaks little."

Hadhrat Hasan τ once said, "Do not respond to someone when he speaks without first greeting with Salaam." He also said, "A good question is half of knowledge."[2]

29. The Love Rasulullaah ρ had for Hadhrat Hasan τ and Hadhrat Usaama bin Zaid τ

Hadhrat Usaama bin Zaid τ reports that Rasulullaah ρ used to place him on his right leg and Hadhrat Hasan τ on his left leg, hug the two of the together and make du'aa saying, "O Allaah! I am merciful towards these two, so You be merciful towards them as well."[3]

Another narration states that Rasulullaah ρ prayed, "O Allaah! I love these two, so You love them as well."

30. The Lecture Hadhrat Hasan τ delivered after the Demise of his Father Hadhrat Ali τ

Hadhrat Hubayrah narrates that when Hadhrat Ali bin Abi Taalib τ passed away, his son Hadhrat Hasan τ stood up, mounted the pulpit and addressed the people saying, "O people! Tonight such a man has left this world whom the earlier people could not catch up with and whom the latter people will never be able to find. Whenever Rasulullaah ρ dispatched him on an expedition, Hadhrat Jibra'eel υ

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[1] Hilya (Vol.2 Pg.36) and Tabraani in his Kabeer (Vol.3 Pg.68).
[2] *Hasan wa Husayn* Pg. 50.
[3] Ibn Sa'd (Vol.4 Pg.62).

would be on his right side, Hadhrat Mikaa'eel υ would be on his left side and he would not return until Allaah had granted him victory. All that he left in estate was seven hundred Dirhams with which he intended to purchase a slave. **His soul departed on the same night that Hadhrat Isa υ was raised to the heavens, which was the twenty seventh night of Ramadhaan."**

Another narration adds that he also said, "He left neither any gold or silver apart from seven hundred Dirhams, which was all that was left over from his allowance." This narration however does not contain the words "His soul departed on the same night that…"[1]

Another narration states that when Hadhrat Ali τ was martyred, Hadhrat Hasan τ stood up to address the people. After duly praising Allaah, he said, **"By Allaah! You have killed a man tonight, which is a night during which the Qur'aan was revealed, during which Hadhrat Isa υ was raised to the heavens, during which Hadhrat Yusha bin Noon υ the aide to Hadhrat Moosa υ was martyred and the night during which the repentance of the Bani Israa'eel was accepted."**[2]

Yet another narration from Hadhrat Abu Tufayl adds that Hadhrat Hasan τ also said, "Whoever knows me knows and whoever does not know me should know that I am Hasan the son of Muhammad ρ. He then recited the verse in which Hadhrat Yusuf υ says:

وَاتَّبَعْتُ مِلَّةَ آبَآئِـي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

"I follow the creed of my fathers Ibraheem υ, Is'haaq υ and Ya'qoob υ" {Surah Yusuf, verse 38}

(Just as Hadhrat Yusuf υ referred to his grandfathers as his fathers, so too do I refer to my grandfather Rasulullaah ρ as my father.)"

After then reciting some portions of the Qur'aan, he said, "I am the son of the giver of glad tidings, I am the son of the warner, I am the son of Nabi ρ, I am the son of the one who called to Allaah with His permission, I am the son of the brilliant lamp and I am the son of the one who was sent as a mercy to the universe. I belong to that

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[1] Ibn Sa'd (Vol.3 Pg.38). Abu Nu'aym has reported a narration similar to the second one in his *Hilya* (Vol.1 Pg.65). Ahmad (Vol.1 Pg.199) has also reported a similar narration in brief.
[2] Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

household which Allaah had rid of (all spiritual) filth and had thoroughly purified. I belong to that family whom Allaah Y has made it compulsory (for others) to love and to assist. Allaah says in the revelation He has sent to Muhammad ρ:

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

'Say *(to the people, O Muhammad ρ)*, **'I ask of you no repayment** *(for conveying to you the message of Towheed)*, **except** *(all that I ask for is)* **the** *(usual and traditional)* **love between relatives** *(that you ought to show to me regardless of what message I carry to you)*.**'** {Surah Shura, verse 23}[1]

Another narration adds that Hadhrat Hasan τ also said, "Rasulullaah ρ would hand over the flag to him (Hadhrat Ali τ) and when the battle grew furious, Hadhrat Jibra'eel υ would be there to fight by his side." **The narrator of this report states that it was the twenty first of Ramadhaan (when Hadhrat Ali τ passed away).**[2]

Yet another narration similar to the one of Hadhrat Abu Tufayl adds that Hadhrat Hasan τ said, "I am from that family to whom Hadhrat Jibra'eel υ descended and from whom he ascended." The narration also states that Hadhrat Hasan τ added the concluding part of the above verse when he recited:

وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

As for the one who carries out a good deed, We will increase the beauty of the deed *(by granting a reward for it that is far superior to the deed itself)* **"** {Surah Shura, verse 23}

He then explained carrying out a good deed in the this verse refers to imbibing love for the family of Rasulullaah ρ.[3]

31. A Miracle of Hadhrat Hasan τ

Hadhrat Abu Hurayrah τ says, "Rasulullaah ρ loved (his grandson) Hasan τ very much. Hasan τ was with Rasulullaah ρ on an extremely dark night, when the lad said, 'Should I now return to my mother?' 'Should I go with him, O Rasulullaah ρ?' I offered. 'You need not,' Rasulullaah ρ replied. Just then, a flash of lightning streaked across the sky and Hasan τ walked in its light until he reached his mother."[4]

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[1] Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
[2] Tabraani, Abu Ya'la and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.146).
[3] Haakim (Vol.3 Pg.172).
[4] Abu Nu'aym in his *Dalaa'il* (Pg.205).

32. A Dream Hadhrat Hasan τ had

Hadhrat Hasan bin Ali رضي الله عنهما say, "I saw in a dream that Nabi ρ was holding on to the Arsh. I then saw that Abu Bakr τ was holding on to Nabi ρ's waist, that Umar τ was holding on to Abu Bakr τ's waist and that Uthmaan τ was holding on to Umar τ's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan τ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali τ?" Hadhrat Hasan τ replied, "There is none I would not have loved to see holding Nabi ρ's waist more than Ali τ. Nevertheless, that was the dream that I saw…"[1]

33. The Love that Hadhrat Abu Bakr τ had for Hadhrat Hasan τ

Hadhrat Uqba bin Haarith narrates that it was after the demise of Rasulullaah ρ that he left the Masjid with Hadhrat Abu Bakr τ after performing the Asr salaah. Hadhrat Ali τ was walking on the right of Hadhrat Abu Bakr τ when they passed by Hadhrat Ali τ's son Hadhrat Hasan τ playing with some other boys. Hadhrat Abu Bakr τ put the lad on his shoulders as he said a couplet which meant:

"May my father be sacrificed! This lad is the image of Nabi ρ
and in no way resembled his father"

Hadhrat Ali τ laughed at this.[2]

34. "Remember four things"

After Hadhrat Ali τ was mortally wounded by Ibn Muljim, Hadhrat Hasan τ came to him weeping. "What makes you weep, dear son?" Hadhrat Ali τ asked. Hadhrat Hasan τ replied, "Why should I not weep when you are passing the first day of the Aakhirah and the last day of this world?" "Dear son!" Hadhrat Ali τ advised, "Remember four things plus another four and whatever else you do with these will never harm you." "What are they, beloved father?" Hadhrat Hasan τ enquired.

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[1] Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).
[2] Ibn Sa'd, Ahmad, Bukhaari, Nasa'ee and Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.103).

Hadhrat Ali τ explained, "The greatest wealth is intelligence while the worst poverty is foolishness. Conceit is the most estranging of all things and the greatest source of respect is good character."

"Dear father!" Hadhrat Hasan τ said, "These are four factors. Do teach me the other four." Hadhrat Ali τ then said, "Stay away from the company of the foolish because he will cause you harm even when he intends doing you good. Also stay away from the company of those who lie excessively because this will draw closer to you those who are far (giving them the opportunity to harm you) and will drive away those who are close to you. Do not also keep the company of a miser because he will distance himself from you at a time when you need him the most. Ensure that you do not also keep company with a sinner because he will sell you for something most insignificant."[1]

35. "Do dismount my grandfather's place!"

Hadhrat Abdur Rahmaan bin Isbahaani narrates that Hadhrat Abu Bakr τ was sitting on the pulpit of Rasulullaah ρ when Hadhrat Hasan bin Ali τ (who was still a child) came there and said, "Do dismount from my grandfather's place!" Hadhrat Abu Bakr τ said, "You are right. This place is your grandfather's." Hadhrat Abu Bakr τ then put Hadhrat Hasan τ on his lap and started to weep (thinking of Rasulullaah ρ). Hadhrat Ali τ excused himself saying, "By Allaah! This was not by my instruction." "That's true," Hadhrat Abu Bakr τ agreed, "I had no doubts about it."[2]

36. The Foresight of Hadhrat Hasan τ

Hadhrat Abul Ghareef says, "Twelve thousand of us were part of the frontline forces of Hadhrat Hasan bin Ali τ. Abu Umrata was our commander and in our eagerness to fight the forces from Shaam, our swords were almost dripping with their blood. When the news reached us about the truce that Hadhrat Hasan bin Ali τ and Hadhrat Mu'aawiya τ had made, it seemed as if our backs had been broken with the rage and frustration of it. When Hadhrat Hasan bin Ali τ came to Kufa, one of our men called Abu Aamir Sufyaan bin Layl stood up and said, 'As

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
[2] Abu Nu'aym and Jaabiri in his *Juz*.

Salaamu Alaykum, O humiliator of the Mu'mineen!' 'Do not say that, O Abu Aamir,' **Hadhrat Hasan τ said, 'I have not humiliated the Mu'mineen but merely disliked killing them in pursuit of land."**[1]

37. The Abstinence of Hadhrat Hasan τ

Hadhrat Jubayr bin Nufayr τ narrates that he once said to Hadhrat Hasan bin Ali τ, "The people say that you desire the Khilaafah." Hadhrat Hasan τ replied, "When I had all the Arab leaders in my hand and they were prepared to fight whom I wished to fight and make peace with whom I wanted to make peace, I forsook the post for the pleasure of Allaah and to save the blood of the Ummah of Muhammad ρ. Would I now venture to snatch away the Khilaafah with the displeasure of the people of Hijaaz?"[2]

38. "Salaams to you too, O my leader!"

Hadhrat Maqbari reports that they were once with Hadhrat Abu Hurayrah τ when Hadhrat Hasan bin Ali τ arrived and greeted them with Salaam. The people returned the greeting but Hadhrat Abu Hurayrah τ was unaware of what happened until somebody said to him, "That was Hasan bin Ali who greeted with Salaam." Hadhrat Abu Hurayrah τ then went to meet Hadhrat Hasan τ and said, "Salaams to you too, O my leader." When someone asked Hadhrat Abu Hurayrah τ why he had addressed Hadhrat Hasan τ as "my leader", Hadhrat Abu Hurayrah τ replied, "I testify that I heard Rasulullaah ρ say, 'He is a leader.'"[3]

39. Respect for his Father

Hadhrat Hasan narrates that when Hadhrat Umar τ proposed for Hadhrat Ummu Kulthoom, (her father) Hadhrat Ali τ said, "She is still too young for marriage." Hadhrat Umar τ said, "I have heard Rasulullaah ρ say, 'Every kinship by blood or marriage shall be severed

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[1] Haakim (Vol.3 Pg.157). Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.372) and Khateeb Baghdaadi have also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.19).
[2] Haakim (Vol.3 Pg.170), reporting from reliable sources as confirmed by Dhahabi.
[3] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.187). Abu Ya'la and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104), as has Haakim (Vol.3 Pg.169).

on the Day of Qiyaamah except for all my kinship by blood or marriage.' I therefore wish to establish a kinship with Rasulullaah ρ (by marrying your daughter)." Hadhrat Ali τ said to his sons Hadhrat Hasan τ and Hadhrat Husayn τ, "Get your uncle married (to your sister)." They remarked, "She is a woman of individuality and will choose for herself." This remark made Hadhrat Ali τ furious and when he stood up, Hadhrat Hasan τgrabbed hold of his father's clothes saying, "Dear father! I cannot bear you being detached from us (do forgive us)!" "Then get him married," Hadhrat Ali τ said.[1]

40. Hadhrat Hasan τ most Closely Resembled Rasulullaah ρ

Hadhrat Bahiy narrates that he once asked Hadhrat Abdullaah bin Zubayr τ who it was that most closely resembled Rasulullaah ρ. He replied, "Hasan bin Ali τ most closely resembled Rasulullaah ρ and he was the most beloved to Rasulullaah ρ. While Rasulullaah ρ was performing salaah, he would sometimes come and sit on Rasulullaah ρ's back. Rasulullaah ρ would then not move from his position until Hasan τ got off. He would then go beneath Rasulullaah ρ's abdomen and Rasulullaah ρ would separate his legs for the lad to go out again."[2]

41. The Status of Hadhrat Hasan in the Opinion of Hadhrat Mu'aawiya τ

Hadhrat Mu'aawiya τ once said, "I have seen Rasulullaah ρ suck his tongue (the tongue of Hadhrat Hasan bin Ali τ) and the tongue or lips that Rasulullaah ρ sucked can never suffer any punishment."[3]

42. Rasulullaah ρ Kisses Hadhrat Hasan τ

Hadhrat Aswad bin Khalaf τ reports that Rasulullaah ρ once picked up Hadhrat Hasan τ, kissed him and then turned to the Sahabah ψ saying, "It is because of his child that a man becomes miserly (towards

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).
[2] Bazzaar. Haythami (Vol.9 Pg.176) has commented on the chain of narrators.
[3] Ahmad. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

others), does foolish things and becomes cowardly (fearing for the welfare of his child if anything happens to him)."[1]

43. Hadhrat Abu Moosa Ash'ari τ Visits Hadhrat Hasan τ

Hadhrat Abdullaah bin Naafi narrates that when Hadhrat Abu Moosa Ash'ari τ once visited an ailing Hadhrat Hasan bin Ali τ, Hadhrat Ali τ said, "Take note that when a Muslim visits his ailing Muslim brother in the morning, seventy thousand angels visit with him, all the time praying for his forgiveness until the evening. In addition to this, a garden is prepared for him in Jannah. When a Muslim visits his ailing Muslim brother in the evening, seventy thousand angels accompany him, praying for his forgiveness until the following morning and in addition to this, a garden is prepared for him in Jannah."[2]

44. The Martyrdom of Hadhrat Hasan τ

Hadhrat Hasan τ was poisoned and it was this poisoning that eventually led to his death. Hadhrat Umayr bin Is'haaq رحمه الله reports that him and a friend from the Quraysh once visited Hadhrat Hasan τ, who said to them, "I have been poisoned several times, each poisoning being more severe than the previous occasion." He then started to suffer the pangs of death and his brother Hadhrat Husayn τ came up to him and asked, "Who has poisoned you?" "Do you intend to have him executed?" Hadhrat Hasan τ asked. When Hadhrat Husayn τ nodded in the affirmative, Hadhrat Hasan τ said, "If I am right about the person who poisoned me, then Allaah's revenge will be more effective against him." Another narration states that he recited the verse, "**Allaah is Mightier and more severe in punishing**". He then added, "However, if I am wrong, then I do not wish that an innocent man be punished."[3]

45. His Journey to the Aakhirah

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[1] Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.155).
[2] Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Dawood has reported a similar narration. Several others have reported the narration with Hadhrat Ali τ quoting directly from Rasulullaah ρ.
[3] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.42).

So many people attended the funeral of Hadhrat Hasan τ that the graveyard of Madinah was unable to accommodate them all. Imaam Waaqidi رحمه الله reports from Hadhrat Tha'laba bin Maalik رحمه الله who was present at the funeral that there were so many people in Jannatul Baqee that if one had to throw a pin into the crowd, it would have certainly landed upon someone's head instead of the ground.[1]

[1] *Taareekh Islaam* (Vol.1 Pg.345).

Hadhrat Husayn Bin Ali رضي الله عنهما

A Brief Biography

Birth, Name and Lineage

Hadhrat Husayn τ was the younger brother of Hadhrat Hasan τ and the son of Hadhrat Ali τ and Faatima رضي الله عنها. His name was therefore Husayn the son of Ali, who was the son of Abu Taalib, who was the son of Abdul Muttalib (Shaybah), who was the son of Haashim (Amr). He was born on the 5th of Sha'baan 4 A.H. in Madinah Munawwarah. Rasulullaah ρ named him Hasan, called out the Adhaan in his ear, applied his blessed saliva to his mouth and then performed the Aqeeqah on the 7th day after he was born.

Hadhrat Husayn τ was also known as Abu Abdullaah and he had several titles such as Zaki, Rasheed, Wafi, Sayyid, Mubaarak and Rayhana of Rasulullaah ρ.

Physical Description

Just like his elder brother Hadhrat Hasan τ, Hadhrat Husayn τ also resembled Rasulullaah ρ greatly in appearance.[1] He was of average height with a broad forehead, thick beard, broad chest, wide shoulders, powerfully built joints and bones and strong arms and legs. He had black hair, a fair, but reddish complexion and a beautiful voice.

Personality

Hadhrat Husayn τ was very devout in his Ibaadah and performed salaah abundantly. **It is narrated that he performed Hajj 25 times on foot.**[2] He was also very generous and it was amongst his favourite practices to spend in the path of Allaah.

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[1] *Isti'aab* (Vol.1 Pg.384).
[2] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.207).

Martyrdom

Hadhrat Husayn τ was martyred on the 10th of Muharram 61 A.H. (corresponding to 10 November 680 A.D.) at a place called **Karbala, which is located on the banks of the Euphrates River.**

Lessons from his Martyrdom

The famous writer Abul Kalaam Aazaad has extracted the following important lessons from the martyrdom of Hadhrat Husayn τ:

1. It highlights the necessity to openly declare opposition to an oppressive regime and to sacrifice one's life in the cause of freedom

2. It is not always necessary to be as well equipped as the oppressive regime when fighting them

3. Regardless of the strength of the tyrant, it is necessary to oppose him because the truth cannot be compromised

4. One's life, wealth and family may need to be endangered in the cause of establishing the truth and justice. The martyrdom of Hadhrat Husayn τ teaches all Muslims that resolve and determination is required in the face of harsh tests and this should never be forfeited at the beginning

5. The pleasure of Allaah should be preferred above personal pleasure

6. The greatest of lesson is that patience and perseverance are fundamental when striving for the truth and these traits need to be continuously reinforced[1]

His Children

Hadhrat Husayn τ had six sons, who were:

1. Ali Akbar

[1] *Shaheed A'zam* Pg.63.

2. Ali Awsat (Zaynul Aabideen)
3. Ali Asghar
4. Muhammad
5. Abdullaah
6. Ja'far

From these sons, Ali Akbar, Ali Asghar, Muhammad and Abdullaah were all martyred with their father at Karbala. **Although Ali Awsat (Zaynul Aabideen) also fought in the battle, he was taken prisoner and later returned to Makkah, where he lived and had children.** His son Ja'far passed away during the lifetime of Hadhrat Husayn τ.

Hadhrat Husayn τ also had three daughters named Zaynab, Sakeenah and Faatima.[1]

46. The Birth of Hadhrat Husayn τ

Hadhrat Husayn τ was born on the 5th of Sha'baan 4 A.H. in Madinah Munawwarah. He was then wrapped in a white sheet and taken to Rasulullaah ρ, who named him Hasan, called out the Adhaan in his right ear, the Iqaamah in his left ear and then chewed on something and applied it to the baby's palate, thereby mixing his blessed saliva with that of Hadhrat Husayn τ. Rasulullaah ρ then made du'aa for him, applied some Khalooq fragrance to his head and returned him to his mother Hadhrat Faatima رضي الله عنها.

On the 7th day after he was born, Rasulullaah ρ then performed the Aqeeqah by slaughtering two sheep and also shaved off the child's hair and gave the equivalent of its weight in Sadaqah.[2]

47. "This is Husayn"

Hadhrat Ali τ reports that when Hadhrat Hasan τ was born, Rasulullaah ρ came to see him and asked, "Show me my son! Have you named him yet?" When Hadhrat Ali τ submitted that he had named the child Harb, Rasulullaah ρ said, "This is Hasan." Thereafter, when Hadhrat Husayn τ was born and was named Harb, Rasulullaah ρ said, "This is Husayn."

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[1] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.189).
[2] *Al Imaam Husayn* Pg.22.

Thereafter, when the third son was born, Rasulullaah ρ came to see him and asked, "Show me my son! Have you named him yet?" When Hadhrat Ali τ submitted that he had named this child Harb, Rasulullaah ρ said, "This is Muhsin." Rasulullaah ρ then said, "I have named these three according to the names of the sons of Haaroon υ. Their names were Shabar, Shubayr and Mushbir."[1]

48. The Love Rasulullaah ρ had for Hadhrat Husayn τ

Hadhrat Jaabir τ says, "We were with Rasulullaah ρ when we were invited for a meal. When we came across Husayn τ playing with other children in the street, Rasulullaah ρ ran ahead of the others and stretched out his hands (to grab the lad). Husayn τ started running to and fro as Rasulullaah ρ made him laugh in front of everyone there. Rasulullaah ρ then stretched out his arms and held the lad with one hand on his chin and the other between his head and ears. Thereafter, Rasulullaah ρ hugged and kissed him saying, 'Husayn is from me and I am from him. May Allaah love those who love him. Hasan τ and Husayn τ are two (distinguished) grandsons from amongst grandsons.'"[2]

49. "Allaah does not show mercy to those who do not show mercy towards people"

When Rasulullaah ρ once kissed Hadhrat Husayn τ, Hadhrat Aqra bin Haabis τ said, "Although I have ten children of my own, I have never kissed one of them." To this Rasulullaah ρ remarked, "Allaah does not show mercy to those who do not show mercy towards people."[3]

50. The Foresight of Hadhrat Husayn τ

Hadhrat Husayn τ once rewarded a poet generously after he had lauded praises for Hadhrat Husayn τ. Seeing this, someone rebuked Hadhrat Husayn τ for giving the poet so much. Hadhrat Husayn τ explained, "I feared that he would revile me by stating that I am not the son of

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[1] Ahmad 740.
[2] Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).
[3] Abu Dawood 5218.

Faatima bint Rasulullaah ρ and Ali bin Abi Taalib. People may have believed him, repeated his words and then have it recorded in their books, after which it may become a common belief."

Embarrassed for having rebuked Hadhrat Husayn τ, the man submitted, "O son of Rasulullaah ρ! I swear by Allaah that you understand praise and reviling better than I."[1]

51. A Miracle at his Hands

Hadhrat Abu Awn reports that when Hadhrat Husayn bin Ali رضي الله عنهما went from Madinah to Makkah, he passed by Ibn Mutee who was digging a well… The narration later mentions that Ibn Mutee said to Hadhrat Husayn τ, "I have drained this well (to fix it) but there are still times when the buckets come out empty. Would you please make du'aa that Allaah blesses it." Hadhrat Husayn τ asked for some of its water and when it was brought in a bucket, he took some in his mouth, gargled his mouth and then returned it to the well. After this, the water of the well not only increased, but also became sweeter.[2]

52. The Honour Hadhrat Umar τ Showed to Hadhrat Husayn τ

Hadhrat Husayn τ narrates, "I once climbed the pulpit on which Umar τ was and said, 'Do dismount my grandfather's pulpit and mount your father's pulpit!' 'My father does not have a pulpit,' he replied and he then made me sit with him. After dismounting and proceeding home, he asked, 'Dear child! Who taught you to do this?' When I assured him that no one did, he said, 'Dear son! It would be nice if you visited us frequently.' I therefore went to him one day but found him alone with Mu'aawiya τ while his son Abdullaah was standing at the door and did not have permission to enter. I therefore returned home. When Umar τ met me afterwards, he asked, 'Dear son! Why is it that you have not visited us?' I replied, 'I had come when you were alone with Mu'aawiya τ. However, when I saw that your son Abdullaah had to return (without receiving permission to enter), I also returned.' He said, 'You are more deserving of permission than my son Abdullaah. Allaah has crowned

[1] *Hasan wa Husayn* Pg.20.
[2] Ibn Sa'd (Vol.5 Pg.144).

our heads because of your family (Rasulullaah ρ).' He then placed his hand on my head."[1]

53. His Attention to Knowledge even as a Child

Hadhrat Rabee'ah τ once asked Hadhrat Husayn τ whether he remembered anything that Rasulullaah ρ said. Hadhrat Husayn τ replied, "I certainly do. I once climbed upon a window and, picked up a date and placed it in my mouth when Rasulullaah ρ said, 'Spit it out, because we (the family of Rasulullaah ρ) do not eat from charity.'"

Hadhrat Husayn τ also narrated that Rasulullaah ρ said, "Whenever a Muslim man or woman thinks of a previous calamity after some time and then recites '*Innaa Lillaahi wa Innaa Ilayhi Raaji'oon*', he will receive as much rewards as he received when it struck initially."[2]

Hadhrat Husayn τ also reported that Rasulullaah ρ said, "It is from the beauty of a man's Islaam that he forsakes all that is futile."[3]

54. His Humility

Amongst the sterling traits that Hadhrat Husayn τattained from the company of Rasulullaah ρ was humility. Illustrating this is an incident that occurred when he was out riding. As he passed some poor people sharing some bread, he greeted them with Salaam. "Do join us, O son of Rasulullaah ρ!" they requested. Hadhrat Husayn τ dismounted and joined them, reciting the verse, "**Indeed Allaah does not like the arrogant ones.**"

After eating with them, he said, "Dear brothers! Now that I have accepted your invitation, you need to accept mine." After they had accepted and all arrived at his home, he summoned his servant to give them all that he had with him.[4]

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[1] Ibn Sa'd, Ibn Raahway and Khateeb, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105) and reporting from reliable sources as confirmed in *Isaabah* (Vol.1 Pg.333).
[2] Muslim 919.
[3] Tirmidhi 224.
[4] *Jowhara* (Vol.2 Pg.213).

55. “The Most beloved to the inhabitants of the heavens”

Many people were seated in the Masjidun Nabawi when Hadhrat Husayn τ passed by them. Hadhrat Abdullaah bin Amr τ remarked, “Of all the inhabitants of the earth, that man is most beloved to the inhabitants of the heavens.”[1]

56. The Beloved of Rasulullaah ρ

Hadhrat Abdullaah bin Amr τ narrates that he once saw Rasulullaah ρ delivering a sermon from the pulpit when Hadhrat Husayn τ came out dragging a cloth from his neck. He then tripped and fell down on his face. Rasulullaah ρ got off the pulpit to get to him but seeing what he intended, the Sahabah ψ picked up the child and took him to Rasulullaah ρ. Rasulullaah ρ took the child and carried him saying, "May Allaah destroy Shaytaan! Children are surely a trial. By Allaah! (In the eagerness of helping the child) I had no idea that I had descended from the pulpit until the child was brought to me."[2]

57. His Virtue and Status

Hadhrat Husayn τ and his step brother Hadhrat Muhammad bin Hanafiyyah τ once exchanged some bitter words between themselves and parted in anger. When he returned home, Hadhrat Muhammad bin Hanafiyyah τ immediately wrote the following letter to Hadhrat Husayn τ:

“From Muhammad bin Ali to his brother Husayn bin Ali

After greeting you with the words of Salaam, I wish to say that you have been blessed with a rank that I can never hope to attain since my mother belonged to the Hanafiyyah tribe, whereas your mother was the Faatime Zahra the daughter of Rasulullaah ρ. Even the earth full of women like my mother can never equal the status of your mother. On account of your esteemed rank, my request is that you come to meet me on good terms as soon as soon as you read this letter so that I may

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[1] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.226).

[2] Tabraani. Haythami (Vol.8 Pg.155) has commented on the chain of narrators

never have to beat you to the exalted position that you are more deserving of."

When he read the letter, Hadhrat Husayn τ immediately went to his brother and resolved the matter between them.[1]

58. The Bravery of Hadhrat Husayn τ

Abdullaah bin Ammaar was fighting with the enemy during the battle during which Hadhrat Husayn τ was martyred. He narrates, "I saw that Husayn τ was being attacked from all sides, but he managed to chase off every assailant as soon as he turned towards him. He was wearing a robe and turban on that day. By Allaah! I have never seen a man whose family was being massacred before him displaying such bravery, steadfastness and calm as I saw him do. His assailants surrounding him on all sides ran from him as he turned and stood there just as frightened goats keep their distance from a lion."[2]

59. Fulfilling the Responsibioty to the Truth

During the skirmishes fought at Karbala, Hadhrat Husayn τ once gathered his men and addressed them saying, "I praise Allaah and thank Him in comfort and in adversity. O Allaah! I thank You for including us amongst the family of Nubuwwah, for granting us the understanding of the Qur'aan and Deen and for the ability to learn lessons from what we see and hear.

Deen people! I do not know of any people on earth who are better than my companions or of anyone more sympathetic towards the family of Rasulullaah ρ than them. May Allaah reward you all generously on my behalf. I believe that the matter between us and them shall forever be decided tomorrow. I therefore propose that you all leave this place under cover of darkness tonight. I have no objections and will happily see you off. These people are after me alone and once they have me, they will have no need for you."

His family members were perturbed by this and it was Hadhrat Abbaas bin Ali رحمه الله who spoke for them when he said, "Why should we do this?

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[1] *Rafeequl Muslim fil Asfaar* Pg.32.
[2] *Al Imaam Husayn* Pg. 99.

Only to remain alive after you are no more? May Allaah never show us that day!”

Hadhrat Husayn τ then addressed the family of Hadhrat Muslim bin Aqeel τ, saying, “O children of Aqeel! The murder of Muslim has been enough! You all have my permission to leave.”

They responded by saying, “What will people say? They will say that we deserted our leader and sympathiser without firing an arrow or wielding a sword or spear. By Allaah! This can never be! We shall sacrifice our lives, wealth and families for you. We shall fight with you and what becomes of you shall become of us as well. May Allaah never keep us alive after you have left.”

The companions of Hadhrat Husayn τ also stood firmly with him. As their representative, Hadhrat Muslim bin Awlaja Asadi رحمه الله spoke, saying, “How can we leave you when we have not fulfilled our obligation to you? Never! By Allaah! Never! I shall break the arrows of the enemy in my chest and will wield my sword as long as I have life left. Even if I am left alone, I shall throw stones at them until I am no more.”

Hadhrat Sa’d bin Abdullaah Hanafi رحمه الله then said, “By Allaah! We shall never desert you until Allaah sees that we have protected the rights of Rasulullaah ρ. By Allaah! I shall never desert you even if I know that I shall be killed, burnt and my ashes strewn in the wind. I shall never desert you even if I know that this would happen to me seventy times over.”

Hadhrat Zubayr bin Al Qayn رحمه الله then spoke, “By Allaah! I shall never desert you even if I have to be sawn a thousand times. I shall be fortunate if my death can serve to protect you and these innocent children.”[1]

60. Rasulullaah ρ Foretells the Martyrdom of Hadhrat Husayn τ

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[1] *Shaheed A’zam* Pg.28.

The father of Abdullaah bin Naji رحمه الله reports that he was with Hadhrat Ali τ during the Battle of Siffeen. When they drew close to Nineveh, Hadhrat Ali τ exclaimed, "O Abu Abdullaah (Husayn τ)! Persevere at the banks of the Euphrates! O Abu Abdullaah! Persevere at the banks of the Euphrates!" When asked what he meant by this, Hadhrat Ali τ explained, "I was once with Rasulullaah ρ when I noticed tears in his eyes. 'What has disturbed you, O Rasulullaah ρ that I see tears in your eyes?' I asked. **Rasulullaah ρ replied, 'Jibra'eel has just come to inform me that Husayn will be martyred by the banks of the Euphrates. I then asked if I could smell the soil of the place and he extended his hand to me with a handful of its soil. It was when I smelt this that I could contain myself no more and started to weep.'"**[1]

61. The Perseverance and Steadfastness of Hadhrat Husayn τ

Hadhrat Zaynul Aabideen رحمه الله relates, "During the night before my father Husayn τ was martyred, I was being nursed by aunt Zaynab when my father saw his companions in his tent. As the slave of Abu Dharr Ghifaari τ was cleaning a sword, my father recited some couplets (which meant):

'Woe to you, O time! How disloyal have you been?
How many mornings and evenings have you not killed by your own hand?
Time gives no consideration to anyone, nor accepts any barter
However, all is in the hands of Allaah
And every living being must walk the path (to death)'

When he repeated these couplets several times, my heart could not contain itself and my eyes welled with tears. However, I fought back the tears, knowing that matters could not be reversed. Unable to do the same, my aunt burst out crying when she heard these words.

My father then turned to her and said, 'Dear sister! What is this? Let Shaytaan never over power our Imaan and perseverance through anxiousness and impatience.'

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[1] Ahmad as quoted in *Al Imaam Husayn* Pg.43.

'How can we persevere when you are being thrown to your destruction?" she asked as she wept. 'It has been decreed such,' he replied. She then started to weep uncontrollably and he was forced to encourage her by saying, 'Fear Allaah, dear sister, and take solace from His praises. When death will come to all living creatures and none can escape it, why this anxiety about it? Rasulullaah ρ was an example to all of us and what did his example teach us? It taught us to persevere through all situations, to trust in Allaah and to be pleased with His decree."[1]

62. Hadhrat Husayn τ Addresses his Enemies

When they were about to meet the enemy in battle, Hadhrat Husayn τ called for a camel, mounted it and then, with a Qur'aan in front of him, he addressed the enemy lines, saying, "Listen to me, O people! Do not be hasty and allow me to give you some advice. Let me explain my position to you and the reason for which I have come here. If you understand my reasons, you may then act with justice and desist from opposing me. This will be a means for your good fortune. On the other hand, if you choose to reject my reasons after listening to them, then I have no problem with this and you are then at liberty to attack me without yielding any quarters. In every case, I trust only in Allaah and He is the Ally of the righteous."

When the family women of Hadhrat Husayn τ heard this, they were unable to control themselves and came to of their tents weeping. Hadhrat Husayn τ then sent his brother Abbaas and son Ali to calm them, saying, "There is still much to weep about afterwards." He then exclaimed, **"May Allaah have mercy on Abdullaah bin Abbaas!" He said this because Hadhrat Abdullaah bin Abbaas τ had initially advised him in Madinah not to take the women and children along with him.**

Thereafter, he started to address the enemy with the words, "Bear my lineage and family in mind, O people, and think about who I really am. Look at yourselves and study your hearts to think if you would really want to kill me and thereby desecrate the sacredness of my attachment to Rasulullaah ρ? Am I not the child of the daughter of

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[1] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.177).

Rasulullaah ρ and his cousin and the nephew of Ja'far Tayyaar? Did you not hear that Rasulullaah ρ said that my brother and I shall be the leaders of the youth of Jannah? **My words are absolutely true because I have never spoken a lie since the time that I have come of age.** Do you people really want to welcome me with your naked swords? If you do not believe me, then you have people in your midst from whom you can verify what I have said. Ask Jaabir bin Abdullaah Ansaari, ask Abu Sa'eed Khudri, ask Sahl bin Sa'd Saa'idi, ask Zaid bin Arqm and ask Anas bin Maalik. They will all tell you whether they heard Rasulullaah ρ say this about my brother and I. Will even this not deter you from spilling my blood? By Allaah! Apart from myself, there is not another soul upon this earth who is the son of the daughter of Rasulullaah ρ because I am the only grandson of Rasulullaah ρ. Do you want to kill me because I have taken the life of any of you, spilled the blood of anyone or stolen someone's wealth? Go ahead and tell me what I have done wrong!"[1]

63. The Du'aa that Hadhrat Husayn τ Made

When the enemy advanced to attack Hadhrat Husayn τ and his band at Karbala, he raised his hands and made the following du'aa:

"O my Allaah! I trust in You in every calamity. You are my support in every hardship. During the many hardships that have come my way and ravaged my heart when my friends were disloyal and my enemies have rejoiced, I have always turned to You for assistance and You have always been there for me. You are the Giver of all bounties and I plead to You even today for assistance."[2]

64. The Plight of the Enemies of Hadhrat Husayn τ

Hadhrat Ibn Waa'il or Hadhrat Abu Waa'il who was present at Karbala reports, "A man then stood up and said, 'Is Husayn amongst you?' When the people replied that he was, the man remarked, 'The good news is that you will be ending up in Jahannam!' Hadhrat Husayn τ replied, 'I have been given the good news of a Merciful Rabb and an

[1] Tabari (Vol.3 Pg.319).
[2] Tabari (Vol.3 Pg.318).

intercessor (Rasulullaah ρ) whose intercession is certainly accepted.' 'Who are you?' the people asked the man. He informed them that he was Ibn Juwayra or Ibn Juwayza. Hadhrat Husayn τ then made du'aa saying, **'O Allaah! Take him in pieces to Jahannam!' Just then, his animal bolted and when the man fell off, his foot got caught in the stirrup. By Allaah! (As the animal ran off) There was eventually nothing of the man apart from his leg."**[1]

Hadhrat A'mash narrates that when a man once defecated on the grave of Hadhrat Husayn τ, his entire family was struck with insanity, leprosy, white liver and poverty.[2]

65. A Leaping Flame

Ubaydullaah bin Ziyaad's doorkeeper reports, "After Ubaydullaah had martyred Hadhrat Husayn τ, I entered the palace behind him. A flame suddenly leapt into Ubaydullaah's face and he had to shield it with his sleeve. 'Did you see that?' Ubaydullaah asked the doorkeeper. When I replied that I did, he told me to keep it a secret."[3]

66. A Sign of the Martyrdom of Hadhrat Husayn τ

Hadhrat Zuhri رحمه الله reports, "Abdul Malik once said to me, 'If you can tell me what was the sign of Hadhrat Husayn τ's martyrdom, you can truly be called a great scholar.' I replied, **'Fresh blood was found beneath every stone lifted in Baytul Maqdas.'** Abdul Malik then said to me, 'You and I are contemporaries in this narration."[4]

Another narration states that he said, **"The day Hadhrat Husayn τ was martyred, every stone lifted in Shaam gave way to blood."**[5]

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[1] Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators.
[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
[3] Tabraani. Haythami (Vol.9 Pg.196) has commented on the chain of narrators.
[4] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).
[5] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

67. The Sun Eclipses on the day that Hadhrat Husayn τ was Martyred

Hadhrat Abu Qubayl says, "When Hadhrat Husayn τ was martyred, the sun eclipsed so extraordinarily that stars were visible at noon and we really thought that Qiyaamah had arrived."[1]

68. "May Allaah never quench your thirst!"

Hadhrat Kalbi reports that Hadhrat Husayn τ was drinking water when a man shot an arrow at him, which paralysed his jaw. "May Allaah never quench your thirst!" Hadhrat Husayn τ said. (Unable to quench his thirst) The man then drank so much water that his stomach actually burst.[2]

69. A Terrible Punishment for the Enemies of Hadhrat Husayn τ

Hadhrat Sufyaan reports from his grandmother that there were two men from the Ju'fi tribe who participated in the martyrdom of Hadhrat Husayn τ. The private organ of one of them became so grotesquely large that he had to fold it, while the other would suffer such great thirst that he would finish a large jar of water in a gulp. Hadhrat Sufyaan says that he also saw that the son of one of them was insane.[3]

70. A Red Sky

Hadhrat Ummu Hakeem رضي الله عنها says, "I was still a little girl when Hadhrat Husayn τ was martyred. For a few days afterwards, the sky remained the colour of a blood clot."[4]

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[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.193).
[3] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
[4] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

71. The Dream of Hadhrat Abdullaah bin Abbaas τ

Hadhrat Abdullaah bin Abbaas τ reports, "In my afternoon sleep, I saw Rasulullaah ρ with dishevelled hair and with a vial in his hand. 'What is this vial for?' I asked. Rasulullaah ρ replied, 'It is the blood of Husayn τ and his companions, which I have been collecting all day.' When we then saw the date, we found it to be the same day in which Husayn τ was martyred."[1]

[1] Khateeb in his *Taareekh* (Vol.1 Pg.142). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.1 Pg.381).

Stories about Both Hadhrat Hasan τ and Hadhrat Husayn τ

72. Good Fortune from the very Beginning

Both Hadhrat Hasan τ and Hadhrat Husayn τ received such good fortune from the time they entered this world that no other person has received. An Arab poet has written a couplet, which means:

"As time passed by it was unable to produce another like him
From the time he came into the world, it has been incapable of producing another"

Amongst the many privileges that they enjoyed, a noteworthy one is reported by Hadhrat Abu Raafi τ, who says, "When Hasan τ and Husayn τ were born, Rasulullaah ρ himself called out the Adhaan in their ears."[1]

73. The Love Rasulullaah ρ had for them

Hadhrat Abu Buraydah τ reports that Rasulullaah ρ was once delivering a sermon when Hadhrat Hasan τ and Hadhrat Husayn τ came into the Masjid wearing reddish robes. When he saw them enter, Rasulullaah ρ dismounted the pulpit, picked them up and made them sit in front of him. He then said, "The words of Allaah are so true when He states, '**Verily your wealth and your children are a test**'. From the time I saw these two enter, I could not wait to even complete what I was saying before having to pick them up."[2]

74. Their Upbringing

[1] *Al Imaam Husayn* pg. 22.
[2] Tirmidhi 772.

Hadhrat Abu Hurayrah τ reports that during the date harvesting season, piles of dates would be brought to Rasulullaah ρ for distribution as Sadaqah. When Hadhrat Hasan τ and Hadhrat Husayn τ would arrive and put any of the dates in their mouths as they played, Rasulullaah ρ would immediately stop them and say, "Do you not know that the family of Muhammad never eat from Sadaqah?"[1]

75. The Most Beloved to Rasulullaah ρ

When someone once asked Rasulullaah ρ whom it was he loved most from amongst his family members, he replied that it was Hadhrat Hasan τ and Hadhrat Husayn τ. Rasulullaah ρ would say to Hadhrat Faatima رضي الله عنها, "Bring me my children." When she the then brought Hadhrat Hasan τ and Hadhrat Husayn τ to Rasulullaah ρ, he would show them great love and embrace them with affection.[2]

76. The Cause of Miserliness and Cowardice

Hadhrat Ya'la τ reports that Hadhrat Hasan τ and Hadhrat Husayn τ once came running to Rasulullaah ρ, who embraced them most warmly. **Rasulullaah ρ then said, "It is children who cause a person to be miserly and cowardly."[3]**

77. Hadhrat Hasan τ and Hadhrat Husayn τ fall Ill

Hadhrat Abdullaah bin Abbaas τ relates that on one occasion Hadhrat Hasan τ and Hadhrat Husayn τ fell seriously ill. Hadhrat Ali τ and Hadhrat Faatima رضي الله عنها took a vow that when their sons recover they would fast for three days as an expression of their gratitude to Allaah. When Allaah restored their sons to good health, the couple started observing fasts in fulfilment of their vow. However, there was no food in the house nor money to buy any food for the pre-dawn meal or for the Iftaar. They therefore started fasting while they were starving.

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[1] Bukhaari 1475.
[2] Tirmidhi 3772.
[3] Ahmad, as quoted in *Al Imaam Husayn* Pg. 36.

In the morning, Hadhrat Ali τ went to a Jew called Sham'oon and brought from him a bale of wool for spinning into yarn in return for three Saa of barley corn as wages. On the first day of fasting, Hadhrat Faatima رضي الله عنها spun one third of the bale of wool and the Jew gave them one Saa' of barley. She ground the corn and baked five loaves of bread, one each for herself, Hadhrat Ali τ, Hadhrat Hasan τ, Hadhrat Husayn τ and the slave girl.

When the fast was completed and Hadhrat Ali τ came back from the Masjid after performing the Maghrib salaah in congregation with Rasulullaah ρ, the family sat to eat, tired with the day's labour and famished with fasting. As soon as Hadhrat Ali τ had taken a morsel of bread into his hand, there came the **voice of a beggar** from outside the door, saying, "O family of Rasulullaah ρ! I am a destitute beggar. Please give me something to eat. May Allaah feed you with the delicious food of Jannah"'. **Hadhrat Ali τ did not take the morsel to his mouth and consulted with Hadhrat Faatima رضي الله عنها, who said that the bread should be given to the beggar. So they gave all the five loaves of bread to the beggar and the family remained without food.** They also fasted on the following day, during which Hadhrat Faatima رضي الله عنها spun another portion of the wool. The Jew gave them another Saa of barley which she ground into flour and again baked five loaves of bread.

That evening when Hadhrat Ali τ returned from the Masjid after performing the Maghrib salaah behind Rasulullaah ρ, the family sat to eat again. There then came the **voice of an orphan** from outside the door, who asked for food, saying that he was very poor and alone in the world. They gave all the five loaves of bread to the orphan and again went to bed after breaking their fast only with water.

They fasted again on the third day and Hadhrat Faatima رضي الله عنها spun the remaining wool into yarn. This time again the Jew gave them a Saa of barley, which she ground into flour and baked five loaves of bread. On that day when they sat to eat after the Maghrib salaah, there came the **voice of a prisoner** from outside the door, who asked for help, explaining that he was in great distress. They gave him all the five loaves of bread and themselves went to bed again without food. Although they were not fasting on the fourth day, they had nothing to eat. Hadhrat Ali τ took Hadhrat Hasan τ and Hadhrat Husayn τ to meet Rasulullaah ρ, but they could barely walk out of extreme weakness.

Rasulullaah ρ said, "It pains me to see you suffering from such poverty. Let us go to Faatima". Rasulullaah ρ then went to Hadhrat Faatima رضي الله عنها and saw her engaged in Nafl salaah. Her eyes had sunk in and her belly had drawn close to her back because of excessive starvation. Rasulullaah ρ embraced his daughter and prayed for Allaah's Mercy for her and the family. At this, Hadhrat Jibra'eel υ came with revelation of the following verse of the Qur'aan:

وَ يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّ اَسِيْرًا (٨)

TRANSLATION: **Out of love for Allaah, they feed the poor, the orphan and the captive**[1]

Hadhrat Jibra'eel υ then congratulated them, saying Allaah was pleased with them.[2]

78. The Generosity of Hadhrat Hasan τ and Hadhrat Husayn τ

Hadhrat Abul Hasan Madaa'ini رحمه الله relates that once Hadhrat Hasan τ, Hadhrat Husayn τ and Hadhrat Abdullaah bin Ja'far τ were going for Hajj. The camels carrying their provisions were lost on the way and they continued their journey without food or drink. They then came upon a Bedouin's tent in which there sat an old woman. They asked her if she had anything to drink and she said that she did. They therefore dismounted their camels. All the old woman had was a one goat, which was very thin and lean. She asked them to milk it and share the milk among themselves. They did so and drank the milk between themselves. Then they asked the good woman if she had anything to eat and she said, "I have only this goat , but if you slaughter it, I shall cook its meat for you". They therefore slaughtered the goat and the woman cooked and served it to them. After they had eaten to their fill and were going to start their journey that evening, they said to her, "We belong to the Banu Haashim family and are going for Hajj. When we return home after Hajj and get back to Madinah, do visit us there and we shall repay you for your hospitality, Inshaa Allaah.

[1] Surah Insaan, verse 8.
[2] *Fazaa'ile Sadaqaat* Pg.728.

After they had departed, the old woman's husband came back home and she told him all about the guests from the Banu Haashim. He was angry and scolded her saying, "You slaughtered your goat for strangers? You do not know even who they were or where they came from. How do we know that they were from the Banu Haashim?" He then fell silent.

In course of time, the old man and his wife became very poor and went to Madinah to look for some work to earn a living. During the day, they used to gather dried camel dung (used as fuel) and then they sold it in the evenings. In this manner, they managed to earn a bare living. One day, the old woman was gathering camel-dung as usual when she passed in front of the house of Hadhrat Hasan τ . He immediately recognised her and sent his servant to invite her to come into his house. When she came, he asked her, "Do you recognise me?" When she submitted that she did not, he replied, "I am your guest who drank the milk of your goat and then slaughtered it to eat its meat". The old woman still did not recognize him and said in amazement, "By Allaah! Are you the same person?" he then assured her that he was the same guest and then instructed his servants to buy a thousand goats for her. These were immediately purchased and given to the old lady together with a thousand Dinaars (gold coins) in cash.

Hadhrat Hasan τ then sent her with his servant to his younger brother Hadhrat Husayn τ, who asked her how much his elder brother had given her in return for her hospitality. When he was informed, he also gave her a thousand goats and a thousand Dinaars in cash. He then sent her to Hadhrat Abdullaah bin Ja'far τ who, when he learnt what the two brothers had given her, gave her two thousand goats and two thousands Dinaars in cash, saying, "If you had come to me before going to Hasan, I would have given you even more money as reward".

The old lady went to her husband with four thousand goats and four thousand Dinaars and said to him, "Here is something in return for our thin and weak goat".[1]

[1] *Fazaa'ile Sadaqaat* Pg. 701.

79. “I love those who love them”

Hadhrat Usaama bin Zaid τ reports that he once went to see Rasulullaah ρ for something and knocked on the door. When Rasulullaah ρ came out, Hadhrat Usaama τ noticed something strange in the robe Rasulullaah ρ wore. When they were done speaking, Hadhrat Usaama τ asked Rasulullaah ρ what is was with his robe. Rasulullaah ρ then opened his robe and there inside were both Hadhrat Hasan τ and Hadhrat Husayn τ. Rasulullaah ρ then remarked, “These are my sons and the sons of my daughter. O Allaah! I love the two of them and I love all those who love them.”[1]

80. “O Allaah! You love them as well”

Hadhrat Baraa τ reports that when Rasulullaah ρ once saw Hadhrat Hasan τ and Hadhrat Husayn τ, he made du’aa saying, “O Allaah! I love the two of them, so you love them as well”.

81. Upon the Shoulders of Rasulullaah ρ

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ once came out to them with Hadhrat Hasan τ on one shoulder and Hadhrat Husayn τ on the other. He was kissing the one and then the other in turn when someone asked, "O Rasulullaah ρ! You seem to love them very much?"

Rasulullaah ρ then said, "Whoever loves them loves me and whoever does not love them, does not love me."[2]

82. A Lengthy Sajdah

Hadhrat Anas τ narrates that when Rasulullaah ρ was in Sajdah, Hadhrat Hasan τ and Hadhrat Husayn τ would come and climb on his back. Rasulullaah ρ would then prolong the Sajdah. When asked why

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[1] Tirmidhi 3769.

[2] *Al Imaam Husayn* Pg. 36.

the Sajdah was prolonged, Rasulullaah ρ would reply, "When my two (grand) children mounted my back, I did not like to get up to quickly."[1]

83.

Hadhrat Abdullaah bin Mas'ood τ reports that at times when Rasulullaah ρ was in Sajdah, Hadhrat Hasan τ and Hadhrat Husayn τ would jump on his back. When the Sahabah ψ ventured to stop them from them doing so, Rasulullaah ρ would indicate to them to leave the lads alone. After completing the salaah, Rasulullaah ρ would place them on his lap and say, "Whoever loves me should love these two."

Another narration states that Rasulullaah ρ said to them, "You two seem to have a fine conveyance."[2]

It needs to be borne in mind that during the early days of Islaam, people were allowed to speak in salaah, but this was later abrogated.

85. The Du'aa of Rasulullaah ρ

Hadhrat Ali τ once visited Rasulullaah ρ together with Hadhrat Faatima رضي الله عنها as well as Hadhrat Hasan τ and Hadhrat Husayn τ. Rasulullaah ρ put the two children on his lap, kissed them and then pulled Hadhrat Ali τ and Hadhrat Faatima رضي الله عنها towards him as he wrapped them all in a shawl. Rasulullaah ρ then made du'aa saying, "O Allaah! I place all of them in Your custody so do not hand them over in the custody of Jahannam."[3]

86. The Capital of Hadhrat Waathila bin Asqa τ

Hadhrat Abu Ammaar narrates that he was once sitting with Hadhrat Waathila bin Asqa τ when some people started to revile Hadhrat Ali τ.

When they had left, Hadhrat Waathila τ said to Hadhrat Abu Ammaar, "Sit down and I shall inform about the personality whom they had been reviling. I was once with Rasulullaah ρ when Ali τ, (his wife) Faatima رضي

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[1] Abu Ya'la. Haythami (Vol.9 Pg.181) has commented on the chain of narrators.
[2] Tabraani, as quoted in *Al Imaam Husayn* Pg.38.
[3] Ahmad 25329.

رضي الله عنها, (and his two sons) Hasan τ and Husayn τ arrived. Rasulullaah ρ threw a blanket over them all and said, 'O Allaah! These are the members of my household. Remove all (physical and spiritual) impurity from them and cleanse them thoroughly.' 'O Rasulullaah ρ!' I asked, '(Make this du'aa) For me as well.' 'It is for you as well,' Rasulullaah ρ said. By Allaah! More than all my deeds, it is in this (du'aa) that I have the most trust (to attain my salvation)." Another narration states that he said, "It is in this that I have the most trust (to secure my salvation)."[1]

87. A Miracle

Hadhrat Abu Hurayrah τ reports, "We were once performing the Isha salaah behind Rasulullaah ρ when Hasan τ and Husayn τ jumped on Rasulullaah ρ's back as he prostrated in Sajdah. When he got up from Sajdah, Rasulullaah ρ gently lowered them off his back but as soon as he went back into Sajdah, they again jumped on his back. When Rasulullaah ρ finally completed the salaah, he put them to sit on his lap. I then got up and offered, 'O Rasulullaah ρ! Should I take them back home?' Just then a streak of lightning flashed and Rasulullaah ρ said to the two lads, 'You had better be going to your mother.' The light of the lightning then remained (to guide them home on that very dark night) until they entered their mother's house."[2]

88. Blessings in the Food of Rasulullaah ρ's Family Members

Hadhrat Jaabir τ reports that Rasulullaah ρ once had anything to eat for several days. When the hunger became unbearable, he went around to the rooms of his wives, but found no food with any of them. He then went to Hadhrat Faatima رضي الله عنها and said, "Dear daughter! Have you anything for me to eat because I am very hungry." May my parents be sacrificed for you! I swear by Allaah that I have nothing."

However, when Rasulullaah ρ had left, a neighbour of Hadhrat Faatima رضي الله عنها sent her two pieces of bread and a piece of meat. After receiving

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[1] Tabraani. Haythami (Vol.9 Pg.167) has commented on the chain of narrators.
[2] Ahmad and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152).

it from the neighbour, she placed the food in one of her platters, saying, "By Allaah! I shall give this to Rasulullaah ρ rather than keeping it for myself and my family." This she said despite the fact that she and her family themselves were desperately in need of food.

She then sent Hadhrat Hasan τ and Hadhrat Husayn τ to call Rasulullaah ρ and when Rasulullaah ρ returned, she said, "May my parents be sacrificed for you! Allaah has sent something that I have reserved for you." "Bring it then, dear daughter," Rasulullaah ρ said. Hadhrat Faatima رضي الله عنها herself narrates further. She says, "When I then brought the platter and uncovered it, I found that it was filled with bread and meat. I was stunned to see this and immediately realised that this was blessings from Allaah. I then praised Allaah and sent salutations to His Rasool ρ. I then placed it before Rasulullaah ρ and when he saw it, he praised Allaah and asked, 'Where did you get this from, dear daughter?' 'Dear father,' I replied, 'it is from Allaah because Allaah provides for whomsoever He wills without counting.' **Rasulullaah ρ then again praised Allaah saying, 'Dearest daughter! All praise belongs to Allaah Who had made you like the leader of all the women of the Bani Israa'eel (Hadhrat Maryam رضي الله عنها) because whenever she was questioned about the sustenance Allaah provided for her, she would respond by saying, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.'**

'Rasulullaah ρ then sent for Ali τ and together with him, Ali τ, myself, Hasan τ, Husayn τ and all the wives and household of Rasulullaah ρ ate to their fill. The platter still remained as full as it had been and Rasulullaah ρ told me to give it to all the neighbours. Allaah had indeed placed blessings and abundant goodness in the food."[1]

89. Hadhrat Umar τ Sends Clothing for Hadhrat Hasan τ and Hadhrat Husayn τ

Hadhrat Ja'far bin Muhammad reports from his father that when some clothing came to Hadhrat Umar τ from Yemen, he distributed it amongst the people. As Hadhrat Umar τ was sitting between the grave

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[1] Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.360).

of Rasulullaah ρ and the pulpit that evening, the people came wearing their new garments. They greeted Hadhrat Umar τ made du'aa for him. Hadhrat Hasan τ and Hadhrat Husayn τ (the grandsons of Rasulullaah ρ) then came out of the house of (their mother) Hadhrat Faatima رضي الله عنها without wearing any of the new garments. As they approached stepping over the shoulders of people, the face of Hadhrat Umar τ dropped and he became very depressed. He said (to the people around him), "By Allaah! I am not at all pleased by the clothing I have given you to wear." "O Ameerul Mu'mineen!" they consoled him, "You have done an excellent thing by providing clothing for your subjects." Hadhrat Umar τ explained, "I am depressed about those two youngsters stepping over the shoulders of the people. They have none of these garments on them because the garments were too large for them and they were too small to fit into them."

Hadhrat Umar τ then wrote to the governor of Yemen to speedily send two sets of clothing for Hadhrat Hasan τ and Hadhrat Husayn τ. When the governor sent it, Hadhrat Umar τ gave it to the two to wear.[1]

90. Hadhrat Hasan τ and Hadhrat Husayn τ Eat with Rasulullaah ρ

Hadhrat Ummu Salamah رضي الله عنها narrates that Rasulullaah ρ's daughter Hadhrat Faatima رضي الله عنها once came to Rasulullaah ρ carrying (her sons) Hadhrat Hasan τ and Hadhrat Husayn τ on her hips. In her hand she was carrying a pot belonging to Hadhrat Hasan τ in which there was some hot food. When she put the pot down before Rasulullaah ρ, he asked, "Where is Abul Hasan (Hadhrat Ali τ)?" When Hadhrat Faatima رضي الله عنها informed him that Hadhrat Ali τ was at home, Rasulullaah ρ called him. Rasulullaah ρ then sat down to eat with Hadhrat Ali τ, Hadhrat Faatima رضي الله عنها, Hadhrat Hasan τ and Hadhrat Husayn τ. Hadhrat Ummu Salamah رضي الله عنها continues, "However, Rasulullaah ρ did not call me whereas whenever he ate food, he would always call for me if I was there. After eating, Rasulullaah ρ covered them all in his shawl and said, **"O Allaah! You be the enemy of those who are their enemies and You be the friend of those who are their friends."**[2]

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106).
[2] Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.167).

91. “How can I not love those two?”

Marwaan once visited Hadhrat Abu Hurayrah τ during the illness that claimed his life. Marwaan said, "Since we have been living with you, nothing has angered us more than your love for Hasan and Husayn."
Hadhrat Abu Hurayrah τ pulled himself together and sat up saying, "I testify that we were once travelling with Rasulullaah ρ when he heard Hasan τ and Husayn τ crying. They were with their mother (Hadhrat Faatima رضي الله عنها) at the time. Rasulullaah ρ hurried to them and I heard him ask, 'What is the matter with my children?' When their mother informed Rasulullaah ρ that they were suffering of thirst, Rasulullaah ρ grabbed at his water bag to see if it had water (but it did not have any). Water was extremely scarce those days and the people were searching for some. 'Does anyone have any water?' Rasulullaah ρ announced. Every person then grabbed for his water bag to look for water but no one had a drop with them. 'Give one of them to me,' Rasulullaah ρ asked. When Faatima رضي الله عنها gave one of them from beneath the carriage, I could see her forearms as she did so. Rasulullaah ρ took the child and pressed him to his chest but the child continued screaming without stopping. Rasulullaah ρ then took out his tongue and the child started sucking on it until he was pacified. I did not hear him cry afterwards. In the meantime, the other child was still crying as he had been without abating. 'Pass me the other one,' Rasulullaah ρ asked. When the other child was passed to Rasulullaah ρ, he did the same and they were both quiet. I did not hear either of them make a sound again. Rasulullaah ρ then called out, 'Let us move on!' Because we were travelling with women, we (men) moved from side to side and I was only able to meet up with Rasulullaah ρ later along the road. How can I not love those two when I have seen Rasulullaah ρ do that?"[1]

92. Hadhrat Ali τ Collects Dates

Hadhrat Faatima رضي الله عنها narrates that when Rasulullaah ρ once came to visit her, he asked, “Where are my two sons?” He was referring to (his grandsons) Hadhrat Hasan τ and Hadhrat Husayn τ. Hadhrat Faatima رضي الله عنها replied, “This morning there was nothing to even taste in our house so Ali told me that he would take them out with him because they

[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181).

would only cry with me and I will have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ρ left to meet Hadhrat Ali τ and found the two lads playing in a pond with some dates in front of them. Rasulullaah ρ said, "O Ali! Should you not take my lads home before the heat gets intense?" Hadhrat Ali τ replied, "We had nothing to eat this morning. Why do you not sit awhile until I gather some dates for Faatima." Rasulullaah ρ sat down until Hadhrat Ali τ had gathered some dates, placed them in a bag and left. Rasulullaah ρ carried one of the lads and Hadhrat Ali τ the other until they brought them home.[1]

93. Three People Riding a Camel

Hadhrat Abdullaah bin Ja'far τ reports, "Whenever Rasulullaah ρ returned from a journey, the children of his family were brought to receive him. When he once returned from a journey, I was brought first to him so he placed me in front of him (on the animal). Thereafter, one of Faatima رضي الله عنها 's children either Hasan or Husayn was brought to him and he placed him behind him. When we entered Madinah, we were therefore three people on the animal."[2]

94. "You are Excellent Loads"

Hadhrat Jaabir τ says that he once went to Rasulullaah ρ as he was on all fours with Hadhrat Hasan τ and Hadhrat Husayn τ on his back.

Rasulullaah ρ was saying, "You two have an excellent camel and are both excellent loads."[3]

95. Hasanayn رضي الله عنهما and the Snake

Hadhrat Salmaan τ reports that it was midday when they were sitting around Rasulullaah ρ and Hadhrat Ummu Ayman رضي الله عنها arrived saying, "O Rasulullaah ρ! Hasan τ and Husayn τ and lost!" Rasulullaah ρ said to the Sahabah ψ, "Get up and look for my sons!" Every person went in

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[1] Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.171) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.316).
[2] Ibn Asaakir and Muslim.
[3] Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators.

the direction he was facing and Hadhrat Salmaan τ went in the direction Rasulullaah ρ went. Rasulullaah ρ kept searching until he was at the foot of a mountain when he saw the two lads clinging on to each other. In front of them was a snake standing on its tail with flames flashing from its mouth (Allaah had perhaps sent it to ensure that the lads ventured no further). As Rasulullaah ρ darted towards it, it turned to look at him and then slid away into a hole. Rasulullaah ρ then went to the lads and as he separated them, he wiped their faces saying, "May my parents be sacrificed for you! How honourable you two are in the sight of Allaah!" Then he then carried one of them on his right shoulder and the other on his left shoulder, Hadhrat Salmaan τ remarked, "Glad tidings to you two. What an excellent mount you have!" To this, Rasulullaah ρ said, "What excellent riders are they and their father is even better than them."[1]

96. *"My Two Fragrant Flowers"*

Hadhrat Abu Ayyoob Ansaari τ reports that when he once visited Rasulullaah ρ, he saw Hadhrat Hasan τ and Hadhrat Husayn playing on his chest. "Do you love the two of them that much, O Rasulullaah ρ?" Hadhrat Abu Ayyoob τ asked. "Why not," Rasulullaah ρ replied, "They are my two fragrant flowers."[2]

97. *Their Desires*

Hadhrat Sa'eed bin Amr τ reports that Hadhrat Hasan τ once said to Hadhrat Husayn τ, "I wish that I had the resolve of the heart that you have been blessed with." Hadhrat Husayn τ then said to his brother Hadhrat Hasan τ, "And I wish that I had the gift of eloquent and persuasive speech that you have been blessed with."[3]

98. *Spiritual Successors of Rasulullaah ρ*

When Rasulullaah ρ was on his deathbed, Hadhrat Faatima رضي الله عنها brought Hadhrat Hasan and Husayn رضي الله عنهما to him and asked, "O Rasulullaah ρ! What will these two sons of yours inherit after you?"

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[1] Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators. Tabraani has reported a similar narration from Hadhrat Ya'la bin Murrah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).
[2] *Mutadha* Pg. 358.
[3] *Al Imaam Husayn* Pg. 80.

Rasulullaah ρ replied, "Hasan shall have my dignity and leadership, whereas Husayn shall have my courage and generosity."[1]

99. Leaders of the Youth of Jannah

Hadhrat Hudhayfah τ reports, "I once asked my mother for permission to perform the Maghrib salaah behind Rasulullaah ρ and to then ask him to make du'aa for her forgiveness and mine. With her permission, I then went to perform the Maghrib salaah behind Rasulullaah ρ. After completing the salaah, Rasulullaah ρ engaged in Nafl salaah and continued to do so until the time of Isha. After leading the Isha salaah, Rasulullaah ρ headed home and I followed him. As he heard footsteps behind him, Rasulullaah ρ said, "Is that Hudhayfah?" When I submitted that it was I, Rasulullaah ρ said, "What is it you need? May Allaah forgive you and your mother. **Here is an angel who has never before come to earth. He sought permission from Allaah to come to me and give me the good news that Faatima shall be the leader of the women of Jannah and that Hasan and Husayn will be the leaders of the youth of Jannah."**[2]

100. Their Method of Teaching

Hadhrat Hasan τ and Hadhrat Husayn τ were both performing wudhu at the banks of the Euphrates River when an old man arrived, hastily performed wudhu and then proceeded to perform his salaah. The brothers decided that they needed to teach the old man how to perform wudhu and salaah, but felt shy to approach him directly because of his age. They therefore went up to him and said, "We want to perform wudhu and salaah in front of you so that you may correct us when we err." They then performed wudhu and salaah perfectly, ensuring that all the etiquettes were observed. Impressed by their wudhu and salaah, the old discovered his own faults and then repeated his wudhu and salaah.[3]

Translation edited by
A.H.Elias (Mufti)

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[1] Tabraani, as quoted in *Al Imaam Husayn* Pg. 82.
[2] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.570).
[3] *Manaaqib Imaam A'zam* by Kurdi (Vol.2 Pg.39).

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